

THE EARTH IS THE LORD'S

Sometimes we come across a word which sounds rather new although it has been known for a long time. One such word is "ecology", which is the study of our environment. Lately we see this word more frequently because there is a growing concern about our environment. The increasing world population requires the earth to yield more, but it is also the cause that there is much more refusal and waste.

The UNESCO, an organization of the United Nations, has published some figures which are frightening. These figures concern the United States of America only, but they are staggering if we take into consideration that the U.S. is only a small part of the earth. Each year for every person (not for every family, but for every person) in the United States over three and a half tons of stone, sand and gravel must be dug up, transported and used in some way or another. Every citizen uses directly or indirectly over 500 lbs. of cement, nearly 400 lbs. of clay, 200 lbs. of common salt, and over 100 lbs of phosphate rock. For every individual over 20 tons of raw materials must be dug up from the earth each year. This is only a small part of the list of human necessities.

Besides what man needs there is also a huge list of what man throws away. During his lifetime the average American will throw away 10,000 non-returnable bottles, 17,500 cans, 2.3 automobiles, 35 rubber tires, and 126 tons of garbage. If these figures are true for every citizen, one can hardly imagine what they will be for the whole country, and even for the entire earth.

What we use in coal, oil, natural gas, uranium and a wide variety of other resources is tremendous. What we throw away is just as frightening. A small idea of our waste was shown when recently the Toronto garbage men went on strike and the people threw their garbage in the city parks. It is almost unbelievable how much refusal was collected in these parks within a couple of weeks.

Probably we have not given this matter much thought. We buy what we need and we throw away what we cannot use. And for the rest it does not bother us. But it should bother us. This is "my Father's world" over which man has been appointed steward. We cannot ignorantly go on and face the problem when we cross the bridge. Even if we take this attitude we may have come very close to the point that we have to cross the bridge. What then?

Of course, we admit that ecology is a very difficult subject and that solutions are not easily found. But that does not mean that we can leave the subject to those who study ecology. The human race is robbing this planet of many marvellous resources which the Creator has planted into it in order to provide for our sustenance.

Much study and much technology is required to face this huge problem, which will only increase at the same pace or even faster as the world population increases. The least we could do is become aware that this problem is very real. If everyone would check himself or herself we will be amazed how much we could curtail our use and our disposal of things. It is not a matter of having money or not having money. It is much more a matter whether we still consider this planet as the Lord's who has given it to us as stewards. He has given it to us to use it, to enjoy it, not to destroy it.

D.F.

Childbirth and Baby

Any mother can tell you about the hardships of pregnancy and childbirth. Somehow, however, by seeing the baby she will have such a tremendous joy that all previous experiences are overshadowed. If you would visit such a mother and started talking about the labour pains, she will soon switch the subject and talk about the baby instead.

The life of a true Christian is something like that. We are inclined to talk much about the times we failed or about our temptations or about the times we feel lonely, and then we come close to asking the question: what is the use of it all? When we give in to those thoughts we overlook the tremendous fact that we now belong to our Saviour Jesus Christ. The labour pains of the new birth are past and we should rejoice in the new life which we have in the Lord.

It seems that somehow that new life is not enough. We keep on falling back on the hardships of childbirth. But for Christ's sake we have to re-evaluate our relationship with God. For Christ's sake we must cling to the Bible and for Christ's sake we must keep our church and our schools pure.

We admonish each other that we should get involved, that we should take a stand. Well, I did. And because I did, I know that "God's Word" may mean many things, and that church may mean many things, that the word "office" may mean many things. I know about report 36/44, and about the A.A.C.S. and about neo-pentecostalism. I can win others for my stand and I can win a debate with the Church Order in my hand. I keep a watchful eye on what is taught in the Christian School my children attend. And so I can go on. I got involved and therefore I know a lot about the labour pains.

And the devil laughs.

The devil may not be able to stop us from loving Christ, so he is willing to settle for the next best thing and that is to get us involved in the hardships of childbirth. And he takes his time for it as long as he can keep us busy discussing, debating, arguing, making our heads hot, because he knows that a hot head causes a heart to grow cold.

Does this mean that we should not get involved? Should we not defend what is holy? No, it does not mean that. But it does mean that we should get involved with an open mind, respecting one another, praying for one another, and never lose sight of the fact that we do not belong to ourselves but to Jesus Christ. Otherwise our operations may be successful, but the patient dies.

Do we realize that because of our debates and arguments an unbeliever is blocked in the way to find God?

The Heidelberg Catechism speaks first about YOUR comfort, not the believers' comfort. It all points to a personal relationship first. It is not our concern how God should speak to others, but it is our concern whether we understand when God speaks to us.

Think about it: who can explain the joy of belonging to Jesus Christ? Who can explain the joy to be educated by Him, by His Word and by His Spirit? Who can measure the happiness of parents to lead their children to the Saviour of the world?

These are not the hardships of childbirth, these are the expressions of exuberant joy of the Christian life.

Let's stop talking about the pains of childbirth, let's talk about the newborn baby.

Coburg, Ont.

A. Lammers

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"In Demonstration of the Spirit and Power" Camp Menesetung

We had a beautiful view from our large dining room hall at camp. There were nothing but windows on all three sides. And some of these windows were framed with the branches of cedars. Beyond them we looked out over Lake Huron. We saw it in pale blue during breakfast when the morning mists had not yet lifted. We saw it in deep blue in the brightness of midday while we ate lunch. And we saw it in brilliant yellow and red during supper when the sun was just beginning to set on the other side of the lake.

In all around us we were deeply aware of the presence of a great and wonderful God. In the tender colours of Spring we saw Him play artistically with nature. In the brilliance of a cloudless sky and the warmth of a radiant sun we felt His blessing upon us.

Inside the dining room we were with eighty-five young people who came from the far corners of the Trillium League. At times their exuberance reminded you of the name of the camp: Menesetung, Laughing Waters. A name Indians long ago had given to a nearby river. There were times that the enthusiasm and laughter sounded like the roar of many waters. And that in turn reminded you of what John writes about the happenings before the throne of God. The praising of His name sounded at times like the thunder of many waters. Well, there was praise in that dining room too. And a little bit of heaven.

Friday evening, the beginning of our first holiday weekend, they began to arrive, young people from 14 or 15 different congregations. What did they come for? What were they seeking? What did they expect? We had stressed that this again, like the previous year, would be a spiritual retreat. But not everyone listens. Some said that they longed to be strengthened in faith. Some did not know where they stood with respect to God. Perhaps this weekend could help them to find out. Some did not really know what they came for. But they came, and they just waited to see what would happen.

Others quite frankly came for fun. There would be some opportunity to avoid the bible study and to go off by yourself, and to have a good time away from home. Still others knew just exactly why they came. "I decided to come this weekend to see if I could get away with getting drunk Saturday night, without my parents on my back." Their minds were made up. They set out on a collision course with the purpose of that weekend, and with God. Who would win?

Friday evening was a good start. After shaking hands with old friends, and getting acquainted we settled down for devotions. We were confronted that evening with the question: Are you controlled by the Holy Spirit? Each one was to answer several questions for himself only, on paper. And later we discussed it. And that discussion was surprisingly open and frank. There was an expectancy in the air. There was a promise. You could feel the eagerness of many in their search for the Lord.

Perhaps it was because of this good start, that we felt Saturday as a let down. The day dawned on us, if possible even more beau-

tifully than the previous day. It wasn't God who was failing us. We gathered for our morning bible study in a secluded spot among the trees. The topic of our study was: Abundant life. We planned to discover what the bible has to say on that. And what the bible has to say on it is simply beautiful. Then why was the response so low key? Why wasn't there more interest? We had kept an hour for group discussion. But most found that way too long.

In the afternoon we went down to the beach. Looking out over the quiet lake, you had to think of Jesus teaching the crowds at the shore of the Sea of Galilee. And when you looked at the group of young people sitting against the hillside, you were reminded of Jesus preaching the Sermon on the Mount. Well, Jesus was there too. We knew He was. But the response to Him was again difficult. There was little freedom, little openness. I am sure we were all waiting for it, disappointed that it did not come. Wondering why it did not come.

The evening brought no change. We saw some beautiful slides of the Orient, reminding us of the great need and the tremendous opportunities for the Gospel in the Far East. The response to it was spontaneous and generous. It had touched our hearts. But the breakthrough did not come. We wondered whether we were perhaps too impatient, whether perhaps we needed more time. Only we did not have that much more time.

We decided that we had done all we could. That no amount of planning or work could change anything. We needed only one thing and that is to wait for the Lord.

Sunday morning, Pentecost, a group of us, the board and a few others came together, before breakfast for prayer. We knew that many had come to have their faith strengthened and we told the Lord that we trusted Him to do that. We knew that He would not let us go home disappointed. It was wonderful to be together early in the morning and to have fellowship in prayer.

And the Lord did not let us down. For our morning bible study we went down to the beach again. There was close attention when we turned to Scripture. And the discussion was obviously far more open, and took much longer.

After lunch some of us came together once more for sharing and for prayer. Refreshed and trusting, we faced the afternoon. We had planned a service at 2.30. We wanted to meet in the combination dining-meeting hall. The weather was as beautiful as ever. But during this service we wanted nothing to distract us. Eighty young people were filling the hall, seated in a double circle. (Some of the young people had left to look for other things.) The last ones were still straggling in when they burst out in song: I've got the joy, joy, joy down in my heart. I could stop them just long enough to tell them what we had planned for that afternoon. This was to be a service of worship and praise. And it was the audience that would do the praising. They could suggest that we sing a song, if they would also tell us why they had chosen that song. For it had to be an act of worship and praise, and not just a song they would

like to sing for its catchy tune. They were free to lead in prayer. Or they could read from the Bible, if they would explain to us why that portion meant so much to them. Or they could give their testimony. Telling us anything, sharing anything that would bring out the glory of God.

That was the last I spoke for quite a while. There we went for an hour and a half without interruption. One suggested we sing: Jesus is coming soon. "For Jesus just might come very soon, and I can't wait for that day." Someone else read I Cor. 13 to us, "Because God is among us with His love so obviously." Some told us how God had led him through deep waters, but how he had come out on heights he had never known before. It was all spontaneous, simple, warm, genuine. Many let their tears go without any feeling of shame.

Finally we finished with sentence prayer and singing of the Federation song: "Calvinists are we." And at no time had I interfered or suggested anything. It was like one of those New Testament house services where each one makes his own contribution, and where the Holy Spirit seems to be the leader. Each new part of the service just seems to come naturally, spontaneously. It was wonderful and refreshing. But it wasn't the end of our service.

Next, one of the boardmembers introduced Quiet Time. Each one went off by him or herself, to pray and read the bible. We would read on until we felt that the Lord had spoken to us personally. After half an hour we all came together to share what we had heard in God's Word, what the Lord had said to us. And another hour went by without us really noticing. Finally the kitchen staff, preparing our supper made so much noise that we had to break up.

That was the climax of the weekend. Finally we met on Monday after lunch to discuss the weekend. Some gave us their reaction orally, many did it in writing. Many of these written reactions are priceless. The papers were not signed, so that each one could be completely honest.

It is then we discovered that some had not come with the best motives. A couple wrote they came to get drunk, but Jesus caught up with them, and they never got a chance. And now "the bear is going for a songbook and a new bible." I thank you all and Christ Jesus for this beautiful weekend. Next year I am coming with the used bible, the new one I bought this year."

There were those who did discover where they stood. Definitely with the Lord. Several of them made a commitment or a recommendation to the Lord. And they intend to share that with their congregations, in public confession of faith.

There were those who wrote that for the first time in their life God had become real to them. They had heard talk about the Trinity, about God's Spirit without really understanding anything of it. But now they experienced God moving among us in His Spirit, and that, along with the Bible study, made things new and real for them.

There were those who discovered for the first time that devotions can be meaningful, and that bible reading can be rewarding. They vowed that they would set time apart each day for spending with the Lord. "I came because I had been in a groove. I had lost contact with God. I feel that I can now come closer to Him in my devotions, on which I will spend more time in the future."

And still others felt that now they were ready to share their faith with others. "Now I have a true commitment to Jesus Christ which I have never felt before. I have promised to have devotions and I no longer will have the fear of telling my friends about this new commitment."

Of course there were dissonants too. Some of the young people were missing constantly. And there were other things that were not in line with a worshipful atmosphere. Every year we learn a little bit better how to handle these situations. But dissonants though there were, they were drowned out by the praise of God. The devil no doubt did try to get in too, but God's presence was too real. Those dissonants were irksome while we were there, but they were soon forgotten. The one thing that stands out is that the Lord came to us in a wonderful way.

The singing that weekend contributed not a little to the wonderful atmosphere. The Maranatha singers of Clinton had a group around them as often as there was free time. They say that the devil hates nothing more than singing praises to God. That explains then why he had so little power, for there was constant and beautiful singing.

There have been times that you heard little but complaints about the young people. But wait until the Holy Spirit gets a hold of them. Then "your sons and daughters shall prophesy."

Jack Quartel.

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The role of the writer in Ancient Times

By COR W. BARENDRECHT

(II)

First Law Code Written

During the period discussed, between about 2300 and 1500 B.C., Sumer was conquered for the larger part by invaders. They were the Semitic Akkadians, who under Sargon the Great took Sumer. In the 21st century there was a brief period of recovery and freedom for the Sumerians under the third dynasty of Ur. Writing and literature flourished once again in the Sumerian. The earliest written code of law, of the King Ur-Nammu, was written during that period. The Akkadian language had, however, left his marks on the Sumerian, and after a few centuries the Sumerian disappeared from the scene as a language, as it was replaced by Akkadian. The cuneiform which had lent itself to use by more than one language had displaced the inventor's own language and made room for another. Akkadian became the international language.

Cuneiform Writing Comes to Palestine

By the 15th century B.C. cuneiform was used not only in Mesopotamia, but also in Syria, Palestine and Egypt. The Hittites and Hurrians made use of the cuneiform as well and made some improvements upon it for their own use.

Dating from this period was also the discovery of an alphabetic cuneiform of 30 signs, the predecessor to the alphabet now used throughout the world.

During the time of the reign of King David of Palestine, the position of the scribe at the court was that of a high ranking official. His position was important enough to be included in the official record, as is evident from, for instance II Sam. 8:16, 17: "And David reigned over all Israel; and David executed judgment and justice to all his people . . . Seriah was the scribe." The position of the scribe was equivalent to what today is the secretary of state. The scribe quoted in the passage has an Egyptian name. Keller suggests that King David's whole administration seems to have largely followed the Egyptian pattern. The scribes were in charge of the economic policies, and they were responsible for communications with foreign powers as well as in charge of the official records of state. At a later time in Palestinian history, the scribes are also in charge of the administration of the temple, the civil service and the armed forces. They were also organized into guilds of scribes which ran along family lines perhaps, as I Chronicles 2:55 suggests: "families of the scribes which dwelt at Jabez."

Israelites Learn Use of Papyrus from Egyptians

By this time the clay tablet has been replaced by Papyrus, which the Israelites undoubtedly learned to make and use during their captivity in Egypt. Their tools are pointed reeds carried behind the ears. Attached to the left hand was a little mussel-shaped palette for ink, black in color and made of soot, mixed with vinegar or water. Not only did the scribes use papyrus, but also leather and potsherds. The tools which were largely imported from Egypt became the writer's trademark: a reed, a gadget holding two ink wells and a water pot. ²⁾

An important role filled by the scribes of Palestine was the study and administration of the law. Since the law (Thora) is central to the life and religion of the Israelites, the study of law was originally assigned to the priests, who served in double functions. After the first century B.C. the role of the scribe began to change. The scribe was the originator of the Jewish synagogue service. Their representatives sat in the Sanhedrin (Cf. Matthew 16:21, 26:3). Their function was to pre-

serve the written law and to teach it to the young. They were a political force so powerful that their words were considered more weighty than the Mosaic law which they applied and administered to the daily life of the Israelites. Being experts in the law by study, transcription and administration, they were not only the makers of jurisprudence but also the judges who sat in the Sanhedrin. Their political party was that of the Pharisees, which clashed with Christ when he taught with authority rather than with reference to their frame of reference: the law. ⁴⁾

The Egyptian Scribe

The Egyptian scribe filled a similar role as the Palestinian scribe during the reign of David about 1000 B.C. He was both priest and official of the government, ranging in status from a "secular", low-ranking student-scribe to a highly specialized official with priestly status. Egyptian writing was resumably found dating back to the year 3000 B.C. The written language has, according to historians, changed very little between that time and 394 A.D., the date of the youngest hieroglyphic text found. The grammar appears not to have changed much in the written record, but it is assumed that the spoken language was modified significantly. The preservation of the written record's language may be compared to the religious significance attached to its use, much like the Catholic mass retained its original Latin version throughout the centuries until very recently the vernacular became acceptable for use in the Roman Catholic churches.

The rigidity with which the hieroglyphic writing was defended indicates something of the Egyptian way of life. The House of Life in the temple of Ptah was a center of scribal activity. Old manuscripts were copied, magic books of protection for death's journey were prepared here, and philosophical, medical, religious and literary activities were discussed, described and recorded. Astronomical tables were also prepared in the House of Life.

Specific tasks were ascribed to scribes who were trained in decorating the walls of the temples, in the inscriptions, reliefs, and paintings of the temples, and in restoration of damaged parts.

In the temple of Ptah was also found a list of the Libraries of Temples, and numerous papyri describing the daily rituals of the priests. Scrolls were stored in narrow niches dug into the thick walls of the temple. The scrolls revealed a picture of the duty of the scribe-priest. Not only were some assigned the study of astronomy and the calculation of the weather, but also the interpretation of dreams, the recording of historical data, the mapping of areas in the kingdom and of storehouses and mines, and the like.

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The Egyptian Calendar

The contribution of these scribes to civilization includes a calendar which divided the year into twelve months and the day into twenty-four hours. The scribe-priest's program of study included the knowledge of the periodical return of the sun and the moon, and of the stars. The Egyptian studies in as-

tronomy resulted in a picture of the universe with "the sky, beyond the sun and the moon, the stars which never rest — our planets: Mercury, Venus (the star of the evening and the morning), Mars (the red Horus), Jupiter, (the glittering star), and Saturn (Horus the bull)." ³⁾ The astronomical data recorded by the Egyptians revealed an astounding knowledge of astronomy which included the twelve zodiacal figures and the thirty-six decans, among many other findings.

The Writer Then and Now

The similarity between the roles of the scribes in the different civilizations discussed may be indicative of the development of man

in history as one who slowly acquired knowledge, who readily adapted to new situations, and who was ready for learning as man asks. Technology began, prior to the invention of the wheel, when a man discovered the use of a fingernail to inscribe pictorially what was on his mind. The fingernail was the first tool of man as a writer of language.

In comparing the records of the ancients with our social structure today, one may find many similarities between the scribe and the role of the educated man today. Not only does he follow an almost identical pattern in the basic areas of education, government and religion, but also is the social structure not much different today from what it was in ancient times. Speed and time are the main differing factors, along with the resulting wealth of information available at one time. The basic

¹⁾ Werner Keller, *The Bible as History in Pictures*, New York, 1963, William Morrow and Company, pp. 161 ff.

²⁾ J. D. Douglas, *The New Bible Dictionary*, Grand Rapids, 1962, Wm. B. Eerdmans Publishing Co., pp. 1150-1151.

³⁾ Serge Sauneron, *The Priests of Ancient Egypt*, New York, 1960, Grove Press, pp. 153 ff.

COMMUNITY PRESSURES ON THE FAMILY

by R/V. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

Our subject today is "Social Pressures on the Family". There was a day when a man used to describe his home as his castle. There is a symbolism in that expression because it sort of indicated that a man could withdraw from the world, close the gates, and no one could come in and no outside influence would in anywise affect the family who was safely within. However, today you cannot escape the influences of the pressures of the society in the age in which we live. The Christian family should not be "of the world" but it is in a very real sense of the word "in the world". Some of the things that are happening in our world today must be definitely and solidly opposed. But there are other things that will require that we adapt ourselves, the we face the realities of life as they exist today, because no man can be really an island, or no family can live on an island by itself. We're always influenced by the world, by the generation in which we live. Now in our day it seems that the entire culture is conspired to drive young people and older ones too, to fill the minds with thoughts of love, sex, pleasure and material things. We're bombarded on every hand by every communication media that think that handsome men and lovely women are irresistibly drawn to each other and that this is the grand ideal of life. The pictures in the magazines suggest that much of life consists of walking hand in hand on some lonely beach, or down some pathway surrounded by beautiful trees and flowers. The Pepsi generation seems to desire to wear the latest fads, no matter how well they are suited to the individual body. When you see advertisements of a new sports car there usually is a blond that advertises it and you'd almost think that she comes with the car. The food that is served in restaurants is usually considered to be exotic and, of course, if you eat too much of it you can swallow a few pleasant tasting pills and the devils of pain won't bother the inside of your stomach. There are various potions that people can use to make the skin look glamorous and so even the average housewife can be free from dishpan hands.

Now all of this is an unreal world; this is not the world in which we live day by day. Madison Avenue advertising makes it sound real and gradually we begin to think of this as the grand ideal in life; this is the kind of a status towards which we'd like to move. But we know that this isn't real life. It often strikes me when I watch our grandchildren and they are playing around the room where a T.V. set is on, they always stop to watch the commercials. Now I grant you that some of the commercials are a bit more interesting than the programs themselves, so maybe they are right. But to me it gives an indication that even these youngsters soon pick up these kind of things that are advertised and the way that they are brought about and they sing their little songs that go with them, because this is the world that is presented to them. It's offered to them like on a silver spoon.

Now in view of this constant selling of things, it's not surprising that a goodly number of married people become disillusioned with their marriage. We've seen these pictures of people who are so romantically in love and then you find that after the honeymoon is over things aren't quite that way in the family, and that even sex loses somewhat of its glamor, in spite of all the commercials that present the glamorous side of life. There is the constant stress on personal appearance that spills over even into Christian community. You just look over an average audience in the Sunday morning worship service in church and you will find that the larger percentage of them are following the latest custom. When neckties were supposed to be wide, most of us wore wide neckties, and when they got to be narrower we had to follow along and throw away the wide ones. Fashions in the women's clothing, the hemline moves up and down according to what people dictate, whether it looks good on a person or not doesn't seem to make much difference. People must have a delicate odor when people are near you and talk with you or when

Pastoral Counselling

you meet them in some close circumstance. There's the inference that the most beautiful girl will make the best wife and mother and that the person who has enough academic training will make the best mate in life. Young men who have properly developed their muscles and whose clothes fit beautifully are presented as being better husbands than those whose clothing don't fit quite so well. This condition tends to confuse the minds of people. It's not so much what you are that counts, but how you look. This is the stress of modern life.

Children have a way of picking this up and they use the argument, particularly when they get to be teenagers and they want to get their way, they will say, "Well, everybody is doing it", or "Everybody is wearing these things", and the parents finally get conditioned to this sort of thing and some parents even encourage their children in this direction. The same thing applies to early dating, or going steady. Many young people do this, and those who do not will feel that they are sort of out of it. They feel rejected when others have a date and they don't. There's an awful strong feeling when they have a junior-senior banquet or a school party and a girl doesn't happen to have a date or a young man hasn't been able to pick up his date. After all, even parents will encourage this sort of thing. They feel badly if their daughter is sixteen and has never had a date, because it's a sign that there must be something wrong. Now some parents try to resist the pressures of the community, and this causes a lot of conflict between parents and teenagers and sub-teenagers. In our community some years ago they adopted a code of conduct and dress which was set up by the local high school, but there were very few people who were really happy with it. For some people it was too strict and for others it was considered to be too lenient. And, of course, the students didn't like it at all; it caused more conflicts than it really settled. There is need for a certain freedom on the part of parents, for they are the ones who have to live with their children on a day by day basis, but to give in to community pressure is often something that we find easy because it's much easier to give in than to oppose it, even if it means sometimes of setting standards that we've been trying to set up for years. There are many parents who found it very hard to accept short skirts that have become common; others objected to long hair or beards. Should they just give in, should they do this because others do this or because the minister's children are doing it too? Here each one must live with his own conscience. I'd like to suggest, however, a guideline. I feel that many parents and many teenagers have become overly concerned about the external and as a result they have neglected the things that are really meaningful. Many mothers and fathers have gotten so excited about mini-skirts and long hair that they lost sight of the deeper qualities of the person. A father told me a while back that he had driven away several boy-friends for his daughter who happened to have long hair and sideburns. He wouldn't even talk with them, and then he began to realize that he had made a mistake. He learned to his own regret and to the regret of his daughter that under that hair there was sometimes a nice young man with good principles and a brilliant mind. We can get so perturbed about externals that we fail to see what the person really is. We mustn't judge only by the standards of external things.

We don't have to give in to the pressures of the community, nor should we become overly anxious about them. If we have set good standards by which we live and by which we want our children to live, let's not be shaken too easily, but we must also be flexible so that we're ready to change. The coldly, inflexible person is always an insecure person, but the overly flexible person is also insecure and weak. Jesus resisted some of the standards of the people of His day, but when He came down to it He said: Seek ye first the Kingdom, and then all these other things will be added unto you.

OUR THOUGHT FOR TODAY: Learn to control your feelings and learn to direct them so that they will not always be gloomy and pessimistic. See life in the light of a real Christian optimism that grows out of the knowledge of a loving and a victorious Christ.

The Infallibility of Scripture

Our readers have noticed that during the last weeks several people have presented their opinions about the matter of the infallibility of Scripture in connection with the report, which is before the Synod of the Christian Reformed Church at this moment.

We believe that we have come to a point where we should call the discussion to a stop. We have tried to give space to all who wanted to express their viewpoint. The matter is now before synod. On this

About Report 36/44

Dr. Louis Praamsma asks (C.C., May 22) in connection with critical reactions to Report 36 — “Do you do well to be angry?”

The development that aroused my ire was this: Report 36, under III, A., “A Problem in Formulation” (pp. 464, 465), speaks of two approaches to the authority of Scripture, one stressing divine inspiration, the other divine redemption. Formulation A says the Bible is trustworthy because it is God-breathed. Formulation B says that for a true understanding of the authority of the Bible you must also know what God intended with that Bible. The contents reveal the redemptive intent of the authority of Scripture. In saying this, Report 36 is repeating what the “Infallibility and Inspiration” report, accepted by the Synod of 1961, had already clearly asserted.

Now to get on with the development that explains my earlier article we turn to *The Banner* of April 7: the “oil-and-water” editorial of Dr. Lester De Koster. In that editorial, as well as in later ones, he champions a non-historical view of the authority of Scripture. To him the question of the authority of the Bible has nothing to do with its contents. Authority goes back to inspiration — period. His view is reminiscent of the Islamic view of the authority of the Koran: a ready-made exemplar exists in heaven; the contents come down by dictation (Mohammed himself is illiterate). This oil-and-water construction is basically at war with the 1961 report, for it already discerned the connection between inspiration and the redemptive focus of Scripture. God lit the lamp with the idea that it should shine in Christ. I was embarrassed by this editorial, I grant you, but it did not make me angry. It is embarrassing to think that an intelligent layman can grow to maturity in the Christian Reformed Church with such misconception. I’m afraid that if the Editor of *The Banner* isn’t careful he will soon paint himself into a heretical corner. Imagine someone speaking of the authority of our Lord Jesus

page we give an upshot of the correspondence and articles we have received and with that we conclude the discussion for the time being. We may make one exception and that is an exchange of thoughts between Rev. Schalkwyk and Dr. Gordon J. Spykman, since this exchange started about four weeks already. But besides this there will be no further discussion about Report 36/44.

Editor

the Scriptures are devised that we must cry alarm. But Report 36 and Report 44 are filled with warnings against such hypotheses.

Report 36, to go back to it for a minute, allows for the possibility that there was a break in the oral tradition between Adam and Abram. That is a hypothesis but so is the idea that there was no unbroken oral tradition between them. Clearly, the one hypothesis is as burdened with uncertainty as the other. Then why should one be allowed among our theologians and not the other?

Dr. Trimp, in one place, thinks he knows why the Committee allows for this hypothesis: it is to make room for a less literal interpretation of the early chapters of Genesis. In another place in his article he only raises a question concerning their motive and agrees that the exegesis of a given passage itself may drive the exegete to the hypothesis of the presence of “later” symbolism in an “earlier” story. He is obviously worried, but has not made a real case to prove the Committee wrong. I would imagine that, with the elimination in Report 44 of some of this explicit material, his worry will be considerably less.

FURTHER ISSUES

In his article “The Nail on the Head” (C.C., May 22, 1972) Dr. Praamsma writes as if the Christian Reformed Churches still have Report 36 before them. They do not. A year’s work has been added, issuing in the publication of Report 44 in which several points have been made clearer. The section on Genesis 1-11 has been rewritten. It no longer speaks of two permissible approaches to this subject. So in a way it would be easy for me to break off the discussion at this point and say that Report 36 is no longer relevant. But Dr. Praamsma saw someone with a hammer in his hand, pounding down a nail with great skill (Dr. C. Trimp, *De Reformator*, March 25, 1972). I have read the article and find Dr. Trimp pounding several nails.

Dr. Trimp suggests that Report 36 tries to find the final origin of the Bible-text in a totally unknown area. But this charge is not documented from the Report itself. He questions the value and legitimacy of hypothesis for working exegetes. But what practising theologian, I ask, ever made any headway in understanding the Scriptures without trying to fit various keys into the Scripture text to see which will best unlock the meaning? That is precisely his job. It is only when hypotheses alien to

Last night (May 30) I attended a rally of the so-called Reformed Fellowship. Since a few people I recently talked to had told me that they had joined this organization or thought of joining, I decided to go and listen to what was being presented as “a clear expression of the Reformed Faith.” The question to which the speakers addressed themselves was: How dependable is your Bible? This question was to be answered by way of a critical evaluation of the synodical report on the nature and extent of biblical authority. Both speakers felt that there is something seriously wrong with this report and did their uttermost to persuade us to agree with them.

The report, as you may already know, emphasizes that in discussing the authority and infallibility of the Bible we should keep in mind the content or central message of that Bible and specific purpose that message is designed to serve. I had thought that this emphasis was a good approach. After all, when we talk about the Bible we talk about the open Bible, not an unopened and unknown book, comprising so many pages and contained between two covers. And we confess that the same Spirit that inspired it opened that book for us, revealing to us its central message or content as well as its specific purpose.

The first speaker wanted to show me that all that talk about content was quite wrong. The authority of the Bible is not the authority of its content, he said, but the authority of its divine Author. This utterance took me a bit by surprise. I do not know that any scholar in the Reformed community who has either implicitly or explicitly emphasized content at the expense of the emphasis on God. After all, when you say that the Bible as a whole is all about

Basic to the concern of Dr. Trimp is an understandable but nevertheless curious assumption: that in a piece of biblical literature, composed under the divine inspiration in the Near East thousands of years ago, the alleged presence of symbolism should necessarily detract from the reality and historicity of the events, persons, animals, things, and places prophetically recounted in that literature. This assumption is understandable because wicked, not to say, stupid people can and do use the idea of symbolism to make light of the biblical message. But it is curious as an assumption nevertheless! for it is also true that biblical symbolism is a goldmine of permanent preachable truth. It is not the literal snake crawling under Eden’s tree which gives it contemporary significance. Adam himself comes across in Scripture both as historical figure and as symbol of all mankind. The trees have their revealed symbolic place in Paradise. The “seed of the woman” is not to be taken as her literal descendants, for this includes all men, but as her spiritual progeny.

And this brings me to my final point. Leadership we need, inspiring leadership with a great vision, not just lamentations about the *Generatie van de Kerken in Nederland*. May we soon hear a cheerful, encouraging note about Report 44?

John Vriend

On Being Reformed

Jesus Christ, that He is the message of the Bible, you imply that that message is from God.

Why, then, did that speaker make that misleading statement? Why did he so badly misrepresent the emphasis of the synodical report? I think that the answer may be gathered from the general drift of his remarks. I did not take notes and I do not have the text before me, but it became unmistakably clear to me as I listened that he wanted to stress that, since God has given us the Bible, we must accept it and obey all that God says without questioning. When a command is given, so he illustrated by means of an example taken from military life, one is required to obey immediately and without delay. It would not be a form of obedience to question the command as to its content. By saying this the speaker apparently wanted to tell us that all his emphasis on the content of the Bible was a form of disobedience to God.

You may ask: Isn’t that a good Reformed emphasis? The Bible is God’s Word and God is to be obeyed without questioning. You are right, of course. We may and should strongly affirm the divinity of the Bible. But last night both speakers affirmed this so strongly and in such a manner that both implicitly denied the hu-

manity of the Bible. Now when you do that, when in effect you ignore completely the humanity of the Bible, you make it in a sense easy for yourself, particularly when you speak before a large audience. You simply make a strong affirmation to which nobody will object. How could I object to a strong affirmation of the divinity of the Bible? But I submit that both speakers for the Reformed Fellowship in fact ceased to be Reformed and biblical.

As you will agree, to deny the divinity of the Bible is a heresy. When you make such a denial, a lot of problems disappear. You make it a lot easier for yourself (in a sense). You can now simply interpret the Bible as an old book. You may even make a very powerful speech about it before a large audience. But, of course, you have ceased to be orthodox.

Yet as I listened to the powerful presentations of these two spokesmen for the Reformed Fellowship it became clear to me that unorthodoxy is not found only among clear-cut liberals. In your emphasis on the Bible as God’s Word you can also become unorthodox, namely when you ignore the humanity of the Bible. You seem to be very orthodox to your audience, when you powerfully affirm the Bible as God’s Word. Hardly anybody will greet you with suspicion, as is the case when you stress the humanity of the Bible. But are you not in actual fact just as unorthodox as the liberal, when you totally ignore and implicitly repudiate the humanity in which God’s Word comes to us?

When you remain Reformed, however, you have questions and problems. You affirm strongly what the Spirit has taught us, namely that the Bible is God’s Word. But it is true that God’s Word came to us filtered through human minds. Therefore, when you confess the authority and infallibility the Bible possesses for you, you lay yourself open for questions. What is infallible? Do you mean to say that whatever is spoken of in that book you call Bible is accepted by you as truth? Do you, for example, believe today

that the earth is flat? And do you believe that the world is only six thousand years old.

You will probably agree with me that such questions do not bother us as believers. But the reason why we brush them aside as silly questions is that we meant to speak of the authority and infallibility of a specific message. We did not mean to ignore the humanity of the Bible. We grant that there are all sorts of difficult questions raised by that circumstance. But when we speak about the Bible’s authority we speak about a book that has been opened to us by God. On all its pages we hear human voices. But in those voices the Spirit that inspired them has taught us to hear a specific content or message and to discern a specific divine purpose. We would no longer be orthodox, if we denied that the Bible as a whole is God’s Word. But neither would we be orthodox, if we denied that the Bible in all its parts is human.

In a pamphlet handed to me at the door I read: “We confess to be orthodox and Reformed.” On the basis of what I heard that evening I seriously question their orthodoxy. The second speaker made my doubts even stronger. Behind what he said about the report’s emphasis on the redemptive purpose of God I detected what I do not hesitate to call an unbiblical and therefore unorthodox doctrine of predestination. But I shall not go into that now. To set the account straight would require a lot of space and time.

To conclude, before I accept the spokesmen of the Reformed Fellowship whom I heard last night as Reformed I like to hear their account of the humanity of the Bible. They cannot do justice to this side of the issue by simply mentioning, as did the first speaker last night, human language. There is much more to it. I accept their affirmations of the Bible as God’s Word. Let’s now hear their affirmation of the Bible as a human book. To make both affirmations, I dare say, is to be orthodox and Reformed.

Prof. H. Pietersma

Bowmanville, May 31, 1972

Dear Editor:

Re: Reformed Fellowship

Reading about heaven being almost brought down to Hamilton in a meeting of the Reformed Fellowship it was with anticipation that I attended their meeting at Weston last night.

There were no angels, but certainly a lot of people winging overhead.

Well that is a problem with churches built so close to an airport, nevertheless the well occupied church could hear two down to earth speeches about the authority of the Bible.

Our committee appointed by Synode to study the problem of Biblical authority, according to the

speakers Rev. DeJong and Van Dyken, could have done no better than copy the RES report of 1958 and be done with their task.

Where the committee says that discussion of biblical authority is never a simple matter, the Reformed Fellowship speakers say nothing is so simple as that, the Bible is the Word of God, because God spoke.

That does sound simple as the speakers explained, Eve had to leave the apple alone in paradise, Noah had to build that ark, water or not, Abram had to go out of his country, even though he didn’t know whereto, God spoke and they had to do this, yes and who doesn’t agree with that kind of statement? But today we are not confronted with direct commands in given situations, just like Eve, Noah, and Abraham were not confronted with a Bible as we know it.

There are far more women eating apples today, men building boats, and people going out of their country as during the time those commandments were given, obviously the Bible was not written to address itself to Eve in paradise, to Noah without a boat and water, and Abraham in Haran, they had no Bible, only the spoken Word, the commandment from someone they knew and respected as having authority over them.

Which apples should we not eat? which boats should we build? to which land do we have to go?

Jesus criticized the Jews, as reported in John 5:39, 40 “You search the Scriptures because you think that in them you have eternal life, and it is they that bear witness to me; yet you refuse to come to me that you may have life.

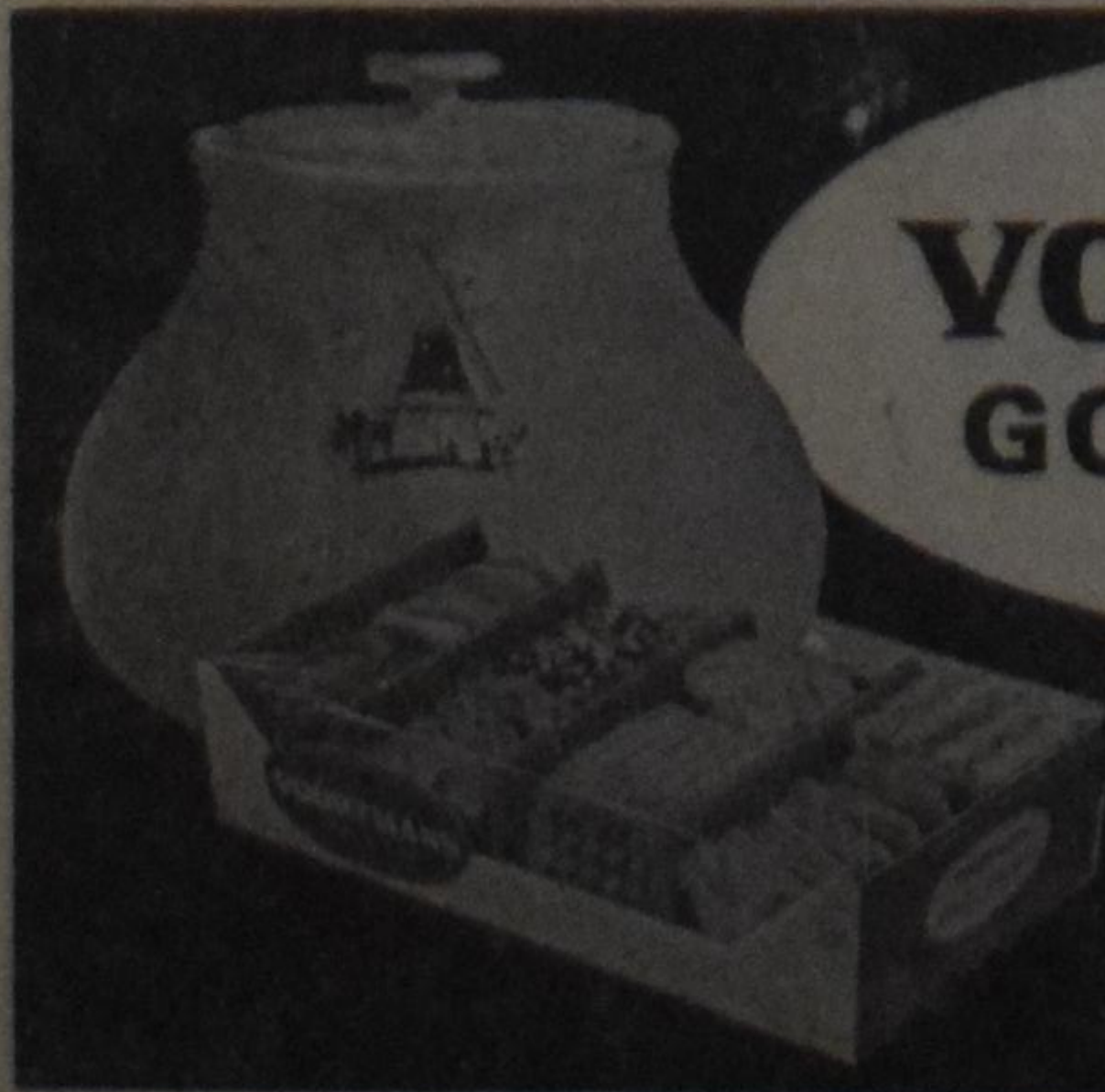
He knew they recognized the authority of Scripture, but it did not mean anything to them.

In Weston the meaning of Scripture did not become any clearer, its authority we recognize, the singing together was heartwarming, especially the realization that those who attended did so as members of the Chr. Reformed Church and the hymns we sang are no pri-

(Continued on page 8)

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
June 26	June 23	June 21 noon
July 3	June 30	June 28 noon
July 10/17	July 7	July 5 noon
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Note: Prices are U.S. averages during period October through December, 1971.

Source: U.S. Dept. of Agriculture

Bezoek aan Nederland

door DR. REMKES KOOISTRA

Nu we van ons drie-weeks bezoek aan Nederland weer behouden en wel teruggekeerd zijn in Toronto, lijkt het me toe dat het wellicht zijn nut kan doen U in ons blad enkele indrukken te geven van ons kort verblijf in het oude Vaderland.

Ik heb niet geprobeerd zoveel mogelijk mensen te zien en te spreken, ik ben niet teruggekomen met stapels interviews; nee, het doel van de reis was familie- en vakantie — en aan deze doelstelling hebben mijn vrouw en ik zich angstvallig gehouden. Ik denk dat bijna de enige uitzondering was een telefoontje naar

thority) met vreugde en instemming gelezen had. Tegenover hen die bevreesd zijn dat dit rapport ons overlevert aan het modernisme, achte Honig het een duidelijke antwoord en tevens een duidelijke afwijzing van de zgn. nieuwe theologie. Hij vertelde me ook dat het rapport besproken zal worden op een vergadering van de professoren van de Theologische Faculteit van de Vrije Universiteit en van de Theologische Hoogeschool in Kampen. Laten we hopen dat dit nog plaats vindt voor onze Synode vergadert, misschien kunnen al deze professoren samen ons nog waardevolle adviezen geven over hoe verder te handelen met rapport 36/44.

DR. A. G. HONIG

die me verzekerde, dat hij het rapport over de aard en de omvang van het Schriftgezag (the Nature and Extent of Biblical Au-

Maar natuurlijk wilt U graag eerst iets horen van

HET KLIMAAT EN HET LAND IN HET ALGEMEEN.

Hier zou ik willen herhalen wat ik in ons kerkbulletin schreef, namelijk dat dit bezoek aan Nederland er me weer van overtuigd heeft dat het weer daar meer geschikt is voor bloemen dan voor mensen. Nederland was prachtig. Het is net één grote bloementuin en, alsof dit nog niet genoeg is, hebben die Nederlanders ook nog geweldige bloemententoonstellingen opgezet, zoals Keukenhof en Floriade. Je krijgt de indruk dat wat wortel of blad of zaad je ook in de grond zet, het groeit daar en na een poosje bloeit het. Omdat de winters niet zo koud zijn als hier, vriezen er haast geen planten dood en omdat de zomers zo koel zijn, bloeien de bloemen heel lang, nog langer buitenshuis dan in de woonkamers. Ik las ergens een mopje over Londen in Engeland. Een Londenaar vertelde een bezoeker dat het werkelijk mogelijk was verschil te constateren tussen

de seizoenen, omdat de regen in de zomer toch warmer was dan gedurende de winter.

Ik denk dat voor Nederland de ontdekking van het aardgas van zeer grote betekenis is, omdat het nu mogelijk is geworden de huizen, zonder veel rompslomp ook gedurende het "milde" jaargetijde wat bij te verwarmen. Ik herinner mij van mijn eerste gemeente dat hoe de thermometer ook zakke, de kachel op de eerste mei uit de woonkamer naar de schuur werd gebracht en daar bleef tot de eerste oktober. Geen wonder dat we altijd spraken van "stoere vaders" — en natuurlijk waren er ook de "geharde moeders" in vroeger dagen, al hielden die nog wel eens de voeten warm met een turfje in de stoof. Gelukkig is dat alles nu veel verbeterd, maar het klimaat heeft zich van al die veranderingen ten goede niets aantrokken. We hadden enkele dagen zonneschijn, maar meestal regen, met matige tot krachtige tot harde wind. Toen we van Schiphol weer opstegen waren sommigen zelfs bang dat de Super DC8 van de KLM niet tegen de storm zou kunnen optornen, maar het gelukte toch. Al spoedig zagen we het woedend bruisen van de Noordzee onder ons.

Wat het land zelf betreft, het viel ons zeer sterk op, dat de afstanden zo klein geworden zijn. Een van de adventities van de Nederlandse Spoorwegen luidt: "Er gaan er wat treinen vandaag de dag." En dat is waar. Een hoop kleine treintjes onderhouden verbindingen tussen vele plaatsen met korte tussenpozen. In Centraal Weekblad lees ik een advertentie voor een "serviceflat", de "Elberhof" in Zuidhorn, waarin o.m. gezegd wordt: "Ver van alle drukte en toch maar vijf minuten van het station, waar tweemaal per

uur een trein naar Groningen (reisduur 9 minuten) vertrekt. Er gaan er wat treinen in Nederland, je hoeft heus niet meer hard te lopen om je trein nog net te halen. Riskeer geen hartaanval, de volgende trein is al aan het komen als de eerste uit het gezicht verdwijnt. (Ook is het treinreizen goedkoop: voor ongeveer \$12.— kun je 8 dagen lang Nederland op en neer en kris kras bereizen.)

Ik heb nog geprekeerd ook in Nederland. Gelogerd in Hoogeveen, werd ik verzocht in Donkerbroek de hemelvaartsdienst te leiden. Goed, graag gedaan. Nu herinner ik mij uit vroeger jaren, toen alles op de fiets gepeddeld moest worden, dat Hoogeveen en Donkerbroek niet bepaald vlak naast elkaar liggen. Het was vroeger meestal een vermoedende, maar wel gezonde fietstocht van zo'n halve dag. Nu in 1972 reed ik in mijn zwager's Daf-je er in drie kwartier naar toe (zonder overtreding van de veilige snelheidsgrens) over een zeer moderne hoofdweg. Er komen steeds meer van die super highways. Het land is zo klein dat mijn zuster eens in Assen aankondigde: "Ik moet ook haast benzine laden" en we waren al in Nijmegen voor we het juiste tank-station hadden gevonden.

Natuurlijk moet ge niet vergeten dat wij het land bekeken als toeristen — ik denk als je er woont en bepaalde afspraken houden moet, dat dan de afstanden ook weer langer worden.

Maar U zit natuurlijk te popelen om iets naders te horen over

HET KERKELIJK LEVEN

Allereerst het kerkbezoek. Dat is ons erg meegewallen. Nu zijn we natuurlijk voor het merendeel in het Noorden geweest en men zegt dat het daar beter is dan in het Westen.

Op onze eerste zondagmorgen luisterden we naar een jonge dominee, die nogal erg verontrust was. Misschien was het ook omdat hij, zowel als zijn vrouw, uit een ongelovig gezin afkomstig was.

Beiden hadden de Here Jezus op latere leeftijd leren kennen als hun Zaligmaker. Nu waren ze maar bang dat die Zaligmaker hen door de nieuwe theologie zou worden afgenomen. Ik kan daar in komen. En zelf hoop ik ook altijd de kracht te hebben tegen een ieder die mij de Here Jezus als God's Zoon en Zaligmaker wil afnemen, zeer beslist te zeggen: "Handen af". U weet, er is een wijze waarop door sommigen over de verzoening gesproken wordt, die er de diepte en het wonder aan ontnemt en die misschien in een poging om sommige mensen te bereiken het risico loopt God uit het oog te verliezen of geheel kwijt te raken. En wat is verzoening als ik geen Vader in de hemel meer heb? Wat is verzoening zonder de voldoening van Christus? Gelukkig heeft de Synode van de Gereformeerde Kerken in Nederland met algemene stemmen besloten de bijbelse leer der verzoening te handhaven — al zal het gesprek met Da. Wiersinga ook worden voortgezet. Misschien schrijven we hierover wel een andere keer.

Nu was het erg jammer dat onze jonge, verontruste dominee zo verontrust was dat hij meer tijd besteedde aan het bestrijden van de Schrift-ontrouwe nieuwlichters, die waarschijnlijk in zijn kerk niet sterk vertegenwoordigd waren, dan dat hij aandacht gaf aan de gemeente, zoals die daar wachtend voor hem zat. Toen ik dat zo bedacht van de zijde der gemeente, dacht ik tevens in ootmoed: "hoe dikwijls zou ik als predikant op de kansel dezelfde fout gemaakt hebben?"

Onze avonddienst was goed en rijk. Daar preekte ook een jonge predikant, maar die deed het warm, vertroostend en bemoedigend. Het was bevestiging van ambtsdragers. Eindeloze rijen van zwartgejaste ambtsdragers kwamen binnen. En daartussendoor een drietal zusters in stemmige mantelpakjes. Het gaf mij een diepe vreugde dat ik hier zag hoe de vrouw ook in het ambt de Heer

mag dienen en dat ze de kerk — zelfs in Hoogeveen — duidelijk verstaat dat de veranderingen in de samenleving de dienst der vrouw in het ambt mogelijk, wettelijk en noodzakelijk hebben gemaakt. De text voor deze dienst was Jes. 7:19b: "Indien gij niet gelooft, voorwaar, gij wordt niet bevestigd" en het geeft mij vreugde dat ik hier met een rustig hart kan verklaren dat het geen goedkope motto-preek was, waarin de text alleen op de klank af geciteerd werd. Gelukkig niet. Er was goede exegese, degelijke schriftuitlegging, zo werd ook de betekenis van dit profetische woord voor vandaag duidelijk voor ambtsdragers en gemeente.

Mijn verslag zou niet volledig zijn, als ik niet ook vermeldde dat mijn vrouw en ik in de rij hebben gestaan om een Pinksterkerkdienst bij te wonen. Dat was in

VALKENBURG, LIMBURG

Voor een paar dagen namen we afscheid van het familiebezoek en wat op adem te komen door te wandelen in het mooie Valkenburg. Het deed ons goed weer wat heuvels te zien. Het was prachtig en het weer werd gaandeweg beter.

We ontdekten dat er in Valkenburg een Hervormde kerk was met een dubbele morgendienst. Later hoorden we dat er ook een Gereformeerde dienst gehouden werd in de morgen. In de middag hielden Hervormden en Gereformeerden gezamenlijke kerkdiensten in hoofdzak voor de vele gasten in de zomer.

We hadden besloten naar de tweede morgendienst te gaan, die om 11 uur zou beginnen. Toen we om kwart voor 11 bij de kerk kwamen, stonden er al een paar honderd mensen te wachten. Een dame kwam naar me toe en vroeg: "Wat is hier te doen?" Ik zei: "We staan in de rij om de kerk binnen te gaan". De dame stond

(Vervolg op blz. 7)



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IN ZIJN ARM DE LAMMEREN

Door CORNELIUS LAMBREGTSE

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

(45)

Met branderige ogen kijkt Fransje om zich heen. Daar is de lange dijkelling met de hoge betonmuur. Daar is de wijde schorre en de verre einder. Ginds staan Pier en Kees. Maar er zijn geen vlammen meer die als gierende duivels om zich heen grijpen. De weg naar huis en Poete is niet meer versperd. Dan welt er een blijdschap op in zijn binnenste, die tot dusver onaangeboode tranen naar zijn ogen persen.

O God! stamelt hij met hese stem. Het klinkt bijna als een vloek; maar Arjaan weet dat Fransje niet vloekt. Hij neemt hem bij de hand en leidt hem terug naar de uitgegoten lamsoren. De jongens spoelen hun emmers schoon in de sloot. De lamsoren zullen wel wat vuil zijn, maar dan moeten ze die thuis maar goed uitzoeken en van gras en hooi reinigen. De halfverbrande perkoenpaaltjes staan daar als rotte tanden in een grote en grotelijks misvormde zwarte mand.

Arjaan is zelf doodmoe. Maar Fransje is geen cent meer waard. Zijn benen lijken wel van rubber gemaakt. Hij laat Kees beide emmers lamsoren dragen en zelf neemt hij Fransje op zijn rug.

De zon hangt reeds tamelijk laag boven een verre boerderij. Hoe laat zou het al zijn? Ze moeten flink doorstappen, want anders zal het thuis niet pluiz zitten. Die gedachte roept een nieuwe zorg in hen op. Arjaan zet Fransje even neer. Hij kijkt hem door-dringend in de ogen en zegt: Fransje, doe mō-je thuis noe niks van zaen oor, damme 'n viertje estookt aen! Arjaan heeft een hele toer om al zijn gevoelens door middel van zijn toon te vertolken. Hij moet er een verholten dreigement, een dringend verzoek, en een kameraadschappelijke afspraak mee uitdrukken. Kees staat ook stil. Hij zet zijn emmers neer en graait in zijn broekzak. Hij diept er enige stukjes gekleurd krijt uit op, die hij bij het leegmaken van de prullemand in school opgedaan had, en houdt ze Fransje voor. Maar zijn woorden houden een onomwonden omkoperij in: Kiek es, Fransje! Die mag jle aen. Mae dan mō-je beloven da-je der thuis niks van zū zaen damme een viertje estookt aen, oor!

Fransje belooft het grif, met een serie

kleine knikjes. Hij klautert weer op Arjaans gebogen rug. Ze zijn allen ontzettend opgelucht dat dit vreselijke avontuur veilig achter hun rug ligt. Ze worden er uitgelaten van. Pier heeft weer het hoogste woord. Hij zegt: Wat jammer van die eiers, ee? Dae aeme niks mi van eziene. 't Was aars een verrekt lekker viertje! En m'aan't zonder die vent ok best uut kunnen kriegen! Geen der anderen gaat er op in.

Het begint al een beetje schemerachtig te worden als ze thuis komen. In het achterhuis trekken de jongens hun eigen en Fransje's jas uit, want die stinken zo naar de rook dat ze zich daar zo mee verraden zouden. Ze wassen zich extra schoon, met veel zeep, die de brandlucht moet verwijderen. Arjaan wast Fransje's gezicht en handen en dringt hem fluisterend op het geweten dat hij niet huilen moet. En je weet wat amme of'esproken aen, ee? herinnert hij hem nog eens. Dan treden ze van de oudste af aan in den uze. Vader, Moeder, guust! zingen ze om beurten.

Vader kijkt hen met een strenge blik aan. Hij is net van plan te gaan lezen. Ze zijn dus te laat voor het eten. Kunnen ze daar een geldige reden voor opgeven?

Ja, de meeste lamsoren waren al door anderen gesneden. Ze moesten lang zoeken, om hun emmers vol te krijgen. Dat kan natuurlijk. Als ze de waarheid spreken, is dat een geldige verontschuldiging.

Maar Maria, die even naar het achterhuis moet om het een of ander te halen, komt terug in den uze en zegt: Wat stienkt et toch in 't achterhuis. Net of at er iets erbrand eit. Moeder, ei-je de scheuteldoek soms laeten verbrannen toen a-je de pannen van 't stel enomen eit of zoa?

Neen, Moeder heeft de scheuteldoek niet laten verbranden. Ze heeft het stel in 't achterhuis niet eens aangehad. Maar Fransje kan wel een steentje bijdragen om de jongens tegen verdenking te vrijwaren. Hij zal ze wel eens uit de brand helpen! Hij roept: Arjaan en Kees aen gin viertje estookt an den diek! Glad iëlemaal nie!

De jongens duiken ineen op hun plaatsen achter de tafel. Gelukkig is het al te schemerig om hun rode hoofden te zien. Maar

dat bewijs heeft Vader niet meer nodig tot bevestiging van zijn vermoeden. Op strenge toon vraagt hij: Noe, oe zit dat? Bi-je daerom zō late thuis?

Ja, Vader, knikken twee gebogen hoofden.

Dan weet je zeker wē waar a-je nae toe kunt gaen, ee? Bidden, eten, danken, en nae baede!

Vader heeft de wind er onder. Geen der guust kan zich herinneren ooit slagen van hem gehad te hebben. Ook heeft hij hen nog nimmer zonder eten naar bed gestuurd, omdat hem dat als kind te vaak overkomen was. Zijn woorden, en vooral zijn felblauwe ogen, kunnen het zonder die maatregelen wel af.

Die nacht heeft Fransje een heel wonderlijke en wondervolle droom.

Hij is buiten op de weg aan het spelen. Helemaal alleen.

Opeens staat er een vreemdeling naast hem. Zonder een woord te zeggen, neemt hij Fransje bij de hand. Fransje heeft die man nooit eerder gezien, maar hij gevoelt in het geheel geen angst of schuwheid voor hem. Hij kijkt op in diens stille gelaat. En dan voelt hij zijn hart vol van een ongekende rust en blijdschap lopen. Hij geeft zich onvoorwaardelijk aan de vreemdeling over.

Samen wandelen ze de kant van het dorp op. De hoge olmen aan weerskanten van de weg staan recht en stil. De lucht is zachtgrijs en mild. Alles ademt vrede rondom hen. Er is verder geen mens op de weg te zien en rustig wandelen ze verder. Fransje denkt er helemaal niet aan om even om te zien en naar het raam te kijken. Poete komt niet eens in zijn gedachten — noch een der anderen.

Er is toch iets eigenaardigs met de weg. Daar waar het huis van Kees de Visser zou moeten staan, is geen huis te zien. En daar waar het dorp zou moeten beginnen, zijn ook geen huizen. Maar het eigenaardigste is dat Fransje die ook niet verwacht. Huizen en mensen komen eenvoudig niet in zijn gedachten. Alles is precies zoals het moet zijn, zoals het nu is. En alles is goed.

De weg gaat van lieverlede langzaam opwaarts en omhoog, boven de bomen uit. Die zijn nu niet meer te zien. Maar de weg blijft zich uittrekken, effen en vlak, en aldoo stijgend. Aan weerszijden is een omheining van grijsgrawitte wolken die een gevoel van grote vrijheid oproepen. Het zijn net lange meidoornhagen in het voorjaar, ongeknippte meidoornhagen, maar dan zonder dorens en zonder bladeren. En de kleur is de kleur van grijsgrawitte donzige wolken. Er is nergens geschitter of geblink van fel zonlicht. Het

licht dat hen omgeeft is het licht van een stille zomeravond.

Er is een onuitsprekelijke vrede en vreugde in Fransje's hart. Maar geen verbazing. Alles is nieuw en ongewoon, en toch is het net of hij eindelijk terug gekomen is naar een bekend gebied waar hij in een lange tijd niet geweest is, maar waar hij al die tijd met een goot, stil heimwee naar terug verlangd heeft, een heimwee dat thans zijn volle bevrediging vindt.

Zo nu en dan buigt de vreemdeling zich naar hem over. Dan kijkt Fransje op in diens ogen, en meteen stroomt zijn hart vol van een onuitsprekelijke vreugde en liefde. Er rijst geen enkele vraag in hem op. Want hij weet zomaar alles. En hij weet dat deze weg naar de hemel leidt. Toch is er met geen woord over gesproken.

Hoger en hoger rijst de weg, langzaam en regelmatig. Maar het is niet de zwarte teerweg die beneden langs hun huis naar het dorp loopt. Deze weg is zo effen als glas, maar niet hard of glad. Ook is hij niet zwart, maar hij heeft dezelfde kleur als de wolkenhagen ernaast. Het is een weg van zachtgrijs wolkenmateriaal.

Het is wonderlijk gesteld met die twee. Ze spreken geen woord tegen elkaar. Ze zien elkaar zo nu en dan slechts even aan, en dan weten ze alles. Bij het ontmoeten van hun ogen vloeit er een wederzijdse stroom van gedachten in hun harten, en een vernieuwde stroom van wederzijdse liefde. Er wasemt een geur van muurbloemen om hen heen, en van duizendschonen, en rozen, en violen. En er is het verre zingen van merels in de lucht, hoewel er geen vogel te zien is.

De vreemdeling herinnert Fransje aan alle mensen waar hij veel van houdt. Hij heeft iets van Bram en van Moeder en van Maria en van Kee van Kapelle en van Leentje de Visser en van Verplanke. En toch is hij geheel enig zichzelf. Fransje heeft hem lief met een liefde die boven alle andere liefde uitgaat. Zijn hart is als was in zijn boezem.

Fransje merkt dat hij geen klompen aan heeft. Hij loopt op blote voeten en dat voelt lekker op die zachte weg van grijsgrawitte wolken. En hij heeft ook zijn kielte en zijn broek niet meer aan. In plaats daarvan hangt een lang, zachtglanzend, wit kleed in plooiën vanaf zijn schouders tot op zijn blote voeten. En hij vindt dat heel niet vreemd en verwondert er zich niet over. Het verhoogt alleen zijn gevoel van vrede en vreugde en liefde.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

CALVINIST-CONTACT

JUNE 19, 1972

BEZOEK AAN NEDERLAND

(Vervolg van blz. 6)

met ons en deed als wij. Toen de eerste dienst uitging, kwam er geen eind aan de stroom van kerk-gangers. Een van hen sprak tot een bekende van haar die voor ons stond en zei enthousiast: "Leuk je hier te zien. Het is een mooie dienst. Zal je wel zien." Nu dat was ook zo. Het was een rijke Pinksterdienst.

Na de dienst werd er koffie geschonken. Aan ons tafeltje zat een Gereformeerde ouderling uit Rotterdam met zijn vrouw en een echtpaar uit Amsterdam en we wisten ons één in Christus.

's Avonds gingen we weer. Er zou een beroemde Gereformeerde dominee komen, maar die had niet voldoende gerekend met het drukke verkeer van Pinksteren: hij kwam danig in de knel te zitten met zijn wagen en arriveerde enkele minuten voor het einde van de dienst. Ik zat in grote spanning toen het kwart over vijf geworden was en er nog geen dominee op de preekstoel verscheen. Mijn vrouw fluisterde me toe: "Jij zult er nog wel heen moeten gaan." Nu is het altijd een beetje pijnlijk als je je eigen diensten moet aanbieden. Maar ik kwam met de schrik vrij. Een ouderling ging naar boven, naar het orgel. De organist bleek een Hervormde dominee te zijn, Ds. De Groot uit Apeldoorn, die blij was met een vrije Pinksterzondag, eens in de vier jaar. Hij hield een mooie preek, over Hand. 1:8, het getuigen en vooral wie de getuigen waren (en zijn) en iemand in de gemeente stond op en speelde het orgel en bleek een voortreffelijk organist te zijn. Zo kwamen we niets te kort met de Hervormde Lea toen de Gereformeerde Rachel niet kwam opdagen. "Och," zei een van de kerk-gangers tegen ons na de dienst, "nu had ik toch zo graag die Gereformeerde dominee willen horen, maar wat heeft die Hervormde toch mooi gepreikt, nietwaar?"

HET DOOPSFORMULIER

Ik zou haast vergeten te vermelden dat er in de morgen ook een kind gedoopt werd met een van de formulieren van het Hervormde dienstboek. Nu mag het zijn dat Ds Stoffels hier en daar wat woorden veranderde — hij vond de kerk moest in beweging blijven en zich niet laten vastklinken aan bepaalde formulieren — maar het trof ons dat dit formulier heel eenvoudig en direct

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

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was. "Lijkt ons toe dat het aanbeveling verdient dat onze liturgische commissie zich nog eens een Hervormd dienstboek en ook de nieuwe Gereformeerde formulieren aanschaf bij het maken en herzien van onze formulieren. In dat Hervormde formulier werden Noach en zijn acht zielen niet meer vermeld, maar het was toch heel Schriftuurlijk. Een rijk belijden van wat de Heilige Doop is en zijn moet.

IN DE ROOMSE KERK

Wij zijn met Pinksteren drie-maal ter kerk geweest. Op Pinkstermaandag liepen we een mooie nieuwe Roomse Katholieke kerk binnen. (Ik denk niet dat er in Valkenburg nog Pinkstermaandag-diensten werden gehouden door Hervormden of Gereformeerden — misschien zijn die wel overal in het land afgeschafft.) Het viel ons op, dat er zelfs op die Pinkstermaandag in die R.K. kerk nog een honderd mensen in de kerk waren. Een jonge pater of priester begon net aan de preek. Een preek over het werk van de Heilige Geest. Hoe de Heilige Geest de Geest van Christus is. En hoe de Heilige Geest werkt door het Woord. Hij verwees een beetje naar de moeilijkheden in de kerk van Limburg, maar met bescheidenheid en hij sprak het vertrouwen uit dat de Heilige Geest de kerk ook door de verwarring van de tegenwoordige tijd heen zou kunnen leiden. Het was — ik had bijna geschreven — een goed Gereformeerde preek in de Roomse kerk. Maar liever zeg ik het zo: het was een goede Christelijke preek.

Zo ziet U dat het Woord en de Geest van Christus ons in deze tijd ook weer samendrijven. Roomsen en Protestanten kunnen zich één voelen als Christenen. Dat betekent niet dat er geen verschillen zijn. Dat betekent ook niet dat we van mening zijn dat kerkelijke eenheid aanstaande is. Maar het gesprek tussen Rooms en Protestant is op gang gekomen. Dat gesprek moet voortgang vinden. Rome is niet zo zeker meer van haar zaak, zoals ik in een volgend artikel hoop aan te tonen. Rome heeft veel veranderingen aangebracht. In de dienst die wij bijwoonden werd geen woord latijn gesproken of gezongen. Er werden liederen gezongen in het Nederlands in de Roomse kerk, die wij in de Christian Reformed Church in het Engels zingen. We hebben een Bijbel en zingen al elkanders liederen. Dat bereidt ons reeds voor op het zalig hemellevan. Daar zullen we het ook samen moeten doen.

VELE GESPREKKEN

Dit artikel mag niet alleen een verhaal worden over kerkdiensten. We hebben ook met vele mensen gesproken. Ouderen en jongeren. Radikalen en gematigden. Radikaal verontrusten en radikaal revolutionairen. Toch viel het ons op, dat er bij allen een interesse was voor het Evangelie, een hunkeren en een honger naar een vast geloof. Datzelfde vinden we ook hier. Het heeft me wel weer doen zien dat God Zijn kerk in stand houdt. Wij geven de moed wel eens op, maar God is getrouw. Wij denken ook wel eens teveel, dat wij het moeten doen. Handelen wij niet teveel uit angst? Vertrouwen we wel voldoende dat het woord van de Here tot Zerubabel nog geldt: "Niet door kracht, noch door geweld, maar door mijn Geest!"

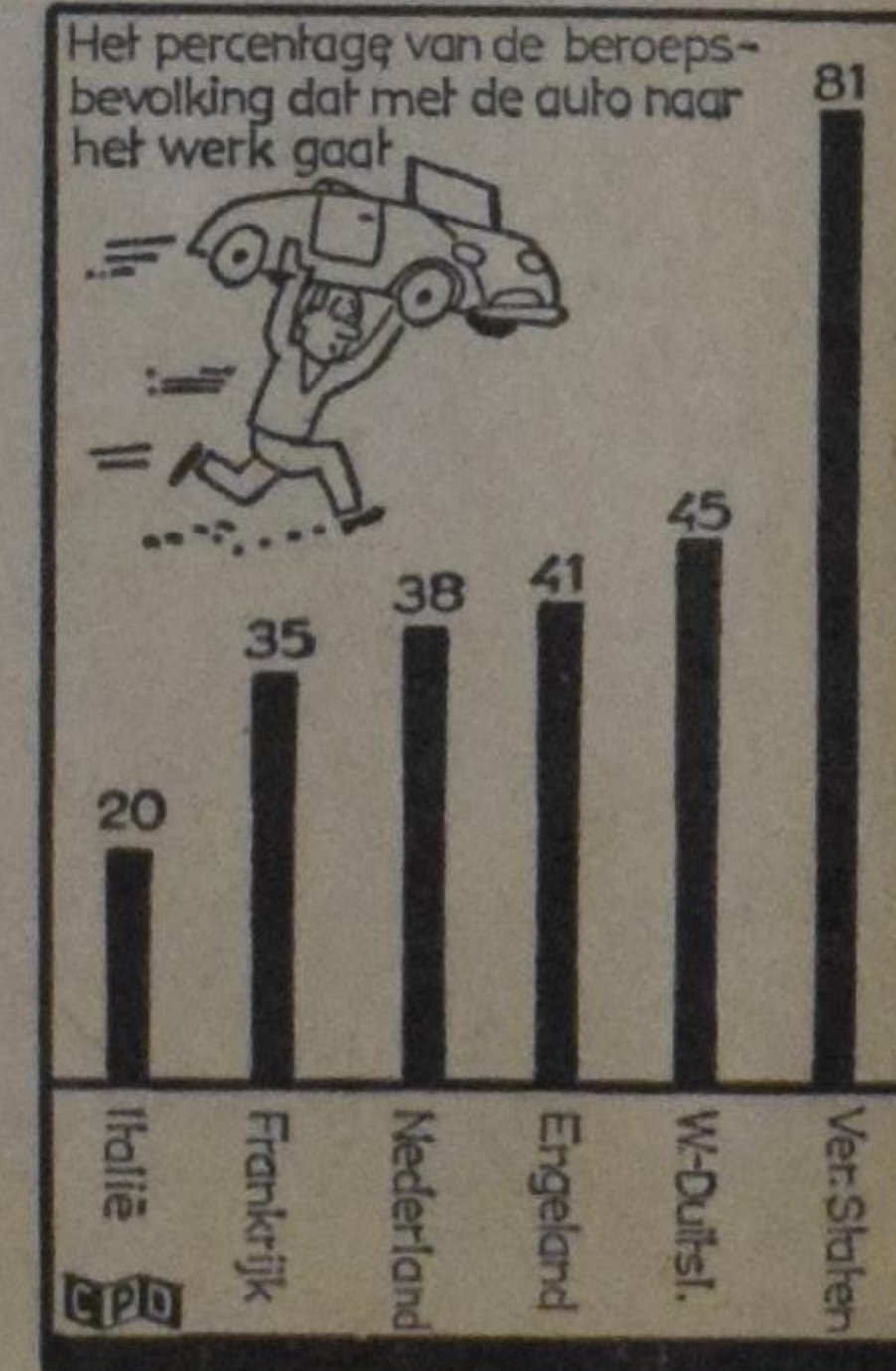
is pointed out by Prof. Dr. Klaas Runia in the Calvin Theological Journal of November 1969, there is always the danger of citing the authority of Scripture from its purpose and intention. Thus can easily lead to a wrong use of Scripture." With ap-l Runia quotes Ridderbos: 'The apostles, as the inspired heralds demption provided by Christ, have for the fulfilment of their not acquired any divine omniscience nor were they commissioned reveal the mysteries of nature, to unlock the structures of the os, or to solve the problems of science . . . ' Runia goes on by saying: "But — and this is the point — the revelation in the way it was intended by God Himself. revelation and has authority as the proclamation, the testimony, teaching of God's great redemption in Jesus Christ." Therefore must also speak of a "limited authority" of Scripture. For the Scripture does not claim authority in the study of the or any other scientific endeavor of man, even though the ptures give the redemptive directives for such studies. Thus we er not use the Bible as a textbook for science.

bring this whole matter down to earth and see its implications preaching especially, I will quote from what a fellow minister written about this. I will not mention his name since I was de to contact him to ask his permission. I wholeheartedly agree the following:

The Bible) is not just a book, much like any other book. It is ry unique book in that it is the record of God's saving acts ssus Christ. It is this that determines the entire content of the s. The Bible is one Word, and it has one message, viz. God's mptive plan for his people. Everything in the Bible centers nd that one message. (Negatively this means that the Bible t just an conglomeration of texts thrown together which speak t all kinds of different subjects.) That message is God's cove-al, historical, redemptive revelation to his people. So the Bible ot first of all a history book (though it contains history, and ation is historical) nor is it a textbook for science, geology, gy, etc., nor is it a moral code for ethics. To use the Bible ough it were that, is to misuse it badly.

The O.T. then, predicts and prophesies about the coming of the siah. Jesus Christ is walking on the pages of the O.T. If this ot seen, the O.T. is entirely meaningless. (This may be the on why many churches and people pretty well ignore the O.T.) m describes Christ's ministry on earth, his redemptive acts — looking forward to the final act, the growth of the church which is e very center of history stands

MET DE AUTO NAAR HET WERK



DE AMERIKANEN RIJDEN, DE FINNEN LOPEN HET MEEST

Uit onderzoekingen van de Fordo got converted while vacation- Foundation en het Gallup-Instituut: in California. (Ver. Staten) blijkt, dat de per-trevithick came back to work sonenauto steeds groter aandeel h a Bible and plenty of Jesus-krijgt in het transport huis-werk k for speechless fellow officers. De grafiek laat zien hoe groot het percentage van de beroepsbevolking is dat de auto gebruikt om naar het werk te gaan. De cijfers zijn berekend over 1970. De Ver. Staten staan verreweg aan de spits en slechts 6% van hun be-roepsbevolking loopt naar zijn werk. Van dit soort voetgangers heeft Nederland 9% en West-Duitsland 22%. Het hoogste per-centage voetgangers heeft Fin-land. Maar liefst 39% van zijn beroepsbevolking gaat lopende naar het werk, 23% gaat met de auto.

Voor een geslaagde vakantie met de hollandse gezelligheid.

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Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt de vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende verking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

t I glory,
ks of time;
l story
sublime.

this basic purpose and message mind, then the sermon will be 'act if a sermon is not Christ-one may question whether it

n "Christianity Today" I found s interesting item:

COPS AND BIBLES

Police chief Donald Wolford of ancer, Iowa, believes that "when zone has a complete reversal of tracter from one week to the ct there is something wrong h him." The man he has in ad is officer Kenneth Trevithick, a formerly foul-mouthed boozier

Uit onderzoekingen van de Fordo got converted while vacation- Foundation en het Gallup-Instituut: in California.

(Ver. Staten) blijkt, dat de per-trevithick came back to work sonenauto steeds groter aandeel h a Bible and plenty of Jesus-krijgt in het transport huis-werk k for speechless fellow officers. De grafiek laat zien hoe groot het percentage van de beroepsbevolking is dat de auto gebruikt om naar het werk te gaan. De cijfers zijn berekend over 1970. De Ver. Staten staan verreweg aan de spits en slechts 6% van hun be-roepsbevolking loopt naar zijn werk. Van dit soort voetgangers heeft Nederland 9% en West-Duitsland 22%. Het hoogste per-centage voetgangers heeft Fin-land. Maar liefst 39% van zijn beroepsbevolking gaat lopende naar het werk, 23% gaat met de auto.

Volford suspended him for al-ed "disobedience of orders" and lure to properly perform du-." But the Civil Service Com- sion reinstated him, scolding city for improperly obtaining orts of his mental condition.

he commission then ordered a / brief suspension, saying the iceman should have obeyed an er not to read the Bible while duty.

revithick concedes he may have n a little too zealous on the

The consistory of High River, a. C.R.C. got a good idea and it into action:

onsistory will send an overture classis. We will ask classis to rise that the members of de-national boards be encouraged visit the churches of classis on least an annual basis so that churches will be better in-ed as to what is going on the denomination.

☆

THINK ABOUT THIS:

The difference between an old and some Church people is t the hen will scratch over a hel of chaff to find a kernel wheat and the people will atch over a bushel of wheat to d a little of the chaff."

(Victoria, B.C.)

☆

The C.R.C. of Kildonan-Winni- s. Man. took a definite decision: Our church building was always ured on the lower rates for idings in which so smoking is

PULPIT & PEW

A PAGE ON
CHURCH LIFE
REV. F. GUILLAUME
101 FAIRVIEW DRIVE
BRANTFORD, ONTARIO

really is a presentation of the Word at all. Moralistic, subjective, man-centered sermons (where everything revolves around me, my problems, my soul, my feelings, my salvation) is not a preaching of the Word of God. One may say a lot of nice things then, even things that are true, but the sermon lacks the authentic character of being a proclamation of the Word of God.

"Perhaps some illustrations will help to make clear what has been said so far. You all know that strange things can be done with the Bible if texts or passages are taken out of context and not seen within the total aim and purpose of the Scriptures. We all know it would be ridiculous to take a part of Matth. 27:5: "And Judas went away and hanged himself," and then also take a part of Luke 10:37: "Go and do thou likewise," and use that as one's text. But some of the perversions of Scripture which go under the name of preaching are scarcely less ludicrous. When a minister uses for his inaugural sermon Matth. 17:8 (the account of the Transfiguration) as text: "And they, (the disciples) lifted up their eyes and saw Jesus only (application: People must not see the man in the pulpit, but Jesus only), then he has simply used the text as a diving board for what he wants to say. It has nothing to do with the message of Scripture at that point. Or when a minister uses for his Prayer-day sermon I Sam. 1:18c: "... and her countenance was no more sad" (Theme: Prayer changes things), he again is using the text merely as a peg on which to hang his 'sermon'. The Word of God as that has been revealed there in connection with Hannah and the birth of Samuel has not been touched upon. Then there is that 'nice' "Father's Day" text in Gen. 22:8b: "So they (Abraham & Isaac) went both of them together" (application: Fathers and sons ought to walk together through life) — a nice thought, but it has nothing to do with the text). ("Klank exegese" as it is called in Dutch.)

"You may perhaps smile about these examples, but don't forget that this is exactly the way some Christian Reformed (and other) ministers have preached on this — and many still do to this very day! These examples are not hypothetical but real."

From the Presbyterian Journal:

MINISTER SAYS COLUMBUS WAS DIVINELY LED IN '92

Miami (RNS) — The voyage of Christopher Columbus to "America" was based upon a "vision drawn entirely from the Holy Scriptures," according to a Presbyterian minister here.

The clergyman believes that the explorer saw his surname (meaning "Christ-bearer") as a symbol of his missionary vocation.

The Rev. August John Kling, pastor of First Presbyterian Church; said that "Columbus had a very definite view that Christ would return soon and the world would end. He concluded, on the basis of the Bible's prophecies, that the Gospel had to be preached to all nations before Christ could return."

Thus, the nations had to be discovered, the minister continued, and Columbus interpreted his concern and his skills as a mariner to be a sign that he was one chosen by God to do so.

Mr. Kling, who has researched the influence of Scripture on other

notable figures of history — Isaac Newton, Johannes Kepler, Blaise Pascal, Galileo, Rembrandt van Rijn, and others — bases his conclusions on a biography of the explorer written by Samuel Eliot Morison, and the only book Columbus wrote, *Book of Prophecies*. The latter has never been translated into English from the original Spanish and Latin, according to Mr. Kling.

Columbus' sailing journals and his private letters also give evidence of his Biblical knowledge and his devout love for Jesus Christ, said Mr. Kling. The *Book of Prophecies* is "a careful compilation of all the teachings of the Bible on the subject of the earth, distant lands, seas, population movement, undiscovered tribes," according to the minister.

"Columbus believed that the Holy Spirit had given him special assistance in understanding both the Scriptures and the sciences of navigation and geography required for his life's mission," he said.

The explorer wrote, "It was the Lord who put into my mind (I could feel His hand upon me) the fact that it would be possible to sail from here to the Indies."

Therefore Consistory urges every member to cooperate by not smoking anywhere in or around the church at any time. This includes all meetings, day or night.

TRY IT #67

Although Opa's stay is often very nice, this one has to do with the last days.

Solution #66:

Gamaliel (I am Galle)

CURRICULUM

This noun is a derivation from the Latin verb currere, to run, and means a race, running, or course. It is mostly used to indicate a specific course of study. The matter of defining one or more curriculums (plural in English), or curricula (Latin) is of the highest importance for our schools, high schools, and institutions for higher learning.

Bezoek aan Nederland

door DR. REMKES KOOISTRA

Nu we van ons drie-weeks bezoek aan Nederland weer behouden en wel teruggekeerd zijn in Toronto, lijkt het me toe dat het wellicht zijn nut kan doen U in ons blad enkele indrukken te geven van ons kort verblijf in het oude Vaderland.

Ik heb niet geprobeerd zoveel mogelijk mensen te zien en te spreken, ik ben niet teruggekomen met stapels interviews; nee, het doel van de reis was familie-bezoek met een beetje ontspanning en vakantie — en aan deze doelstelling hebben mijn vrouw en ik zich angstvallig gehouden. Ik denk dat bijna de enige uitzondering was een telefoontje naar

thority) met vreugde en instemming gelezen had. Tegenover hen die bevestigd zijn dat dit rapport ons overlevert aan het modernisme, achtte Honig het een duidelijk antwoord en tevens een duidelijke afwijzing van de zgn. nieuwe theologie. Hij vertelde me ook dat het rapport besproken zal worden op een vergadering van de professoren van de Theologische Fakulteit van de Vrije Universiteit en van de Theologische Hoogeschool in Kampen. Laten we hopen dat dit nog plaats vindt voor onze Synode vergadert, misschien kunnen al deze professoren samen ons nog waardevolle adviezen geven over hoe verder te handelen met rapport 36/44.

DR. A. G. HONIG

die me verzekerde, dat hij het rapport over de aard en de omvang van het Schriftgezag (the Nature and Extent of Biblical Au-

Maar natuurlijk wilt U graag eerst iets horen van

HET KLIMAAT EN HET LAND IN HET ALGEMEEN.

Hier zou ik willen herhalen wat ik in ons kerkbulletin schreef, namelijk dat dit bezoek aan Nederland er me weer van overtuigd heeft dat het weer daar meer geschikt is voor bloemen dan voor mensen. Nederland was prachtig. Het is net één grote bloementuin en, alsof dit nog niet genoeg is, hebben die Nederlanders ook nog geweldige bloemententoonstellingen opgezet, zoals Keukenhof en Floriade. Je krijgt de indruk dat wat wortel of blad of zaad je ook in de grond zet, het groeit daar en na een poosje bloeit het. Omdat de winters niet zo koud zijn als hier, vriezen er haast geen planten dood en omdat de zomers zo koel zijn, bloeien de bloemen heel lang, nog langer buitenshuis dan in de woonkamers. Ik las ergens een mopje over Londen in Engeland. Een Londenaar vertelde een bezoeker dat het werkelijk mogelijk was verschil te constateren tussen

de seizoenen, omdat de regen in de zomer toch warmer was dan gedurende de winter.

Ik denk dat voor Nederland de ontdekking van het aardgas van zeer grote betekenis is, omdat het nu mogelijk is geworden de huizen, zonder veel rompslomp ook gedurende het "milde" jaargetijde wat bij te verwarmen. Ik herinner mij van mijn eerste gemeente dat hoe de thermometer ook zakke, de kachel op de eerste mei uit de woonkamer naar de schuur werd gebracht en daar bleef tot de eerste oktober. Geen wonder dat we altijd spraken van "stoele vaders" — en natuurlijk waren er ook de "geharde moeders" in vroeger dagen, al hielden die nog wel eens de voeten warm met een turf- of in de stoof. Gelukkig is dat alles nu veel verbeterd, maar het klimaat heeft zich van al die veranderingen ten goede niets aantrokken. We hadden enkele dagen zonneshijn, maar meestal regen, met matige tot krachtige tot harde wind. Toen we van Schiphol weer opstegen waren sommigen zelfs bang dat de Super DC8 van de KLM niet tegen de storm zou kunnen opteren, maar het gelukte toch. Al spoedig zagen we het woedend bruisen van de Noordzee onder ons.

Wat het land zelf betreft, het viel ons zeer sterk op, dat de afstanden zo klein geworden zijn. Een van de advententies van de Nederlandse Spoorwegen luidt: "Er gaan er wat treinen vandaan de dag." En dat is waar. Een hoop kleine treintjes onderhouden verbindingen tussen vele plaatsen met korte tussenpozen. In Centraal Weekblad lees ik een advertentie voor een "serviceflat", de "Eibershof" in Zuidhorn, waarin o.m. gezegd wordt: "Ver van alle drukte en toch maar vijf minuten van het station, waar tweemaal pe-

uur een trein naar Groningen (reisduur 9 minuten) vertrekt. Er gaan er wat treinen in Nederland, je hoeft heus niet meer hard te lopen om je trein nog net te halen. Riskeer geen hartaanval, de volgende trein is al aan het komen als de eerste uit het gezicht verdwijnt. (Ook is het treinreizen goedkoop: voor ongeveer \$12.— kun je 8 dagen lang Nederland op en neer en kris kras bereizen.)

Ik heb nog geprekeerd ook in Nederland. Gelogeerd in Hoogeveen, werd ik verzocht in Donkerbroek de hemelvaartsdienst te leiden. Goed, graag gedaan. Nu herinner ik mij uit vroeger jaren, toen alles op de fiets gepeddeeld moest worden, dat Hoogeveen en Donkerbroek niet bepaald vlak naast elkaar liggen. Het was vroeger meestal een vermoeiende, maar wel gezonde fietstocht van zo'n halve dag. Nu in 1972 reed ik in mijn zwager's Daf-je er in driekwartier naar toe (zonder overtreding van de veilige snelheidsgrens) over een zeer modern hoofdweg. Er komen steeds meer van die super highways. Het land is zo klein dat mijn zuster een in Assen aankondigde: "Ik moet ook haast benzine laden" en we waren al in Nijmegen voor we de juiste tank-station hadden gevonden.

Natuurlijk moet ge niet vergeeten dat wij het land slechts als symbool we must accept as symbolic. What it recounts as actual event we must accept as event, not wist it to suit ourselves. That kind of deliberate twisting is dishonest — devilish. (2 Peter 3:16 warns of its destructive consequences.) Another questioner asked for an explanation of two accounts of creation in Genesis one and two. The fact that one is a broad account of the events and the second is a more detailed account of the creation of man would not seem to be a problem needing further explanation.

Another reply asked about the "freedom of exegesis", whether exegetical questions must be put into our confession and regarding the days of creation. It seems to me that "freedom of exegesis" must never be held as a "right" to interpret the Bible or anything else as saying something that it does not say. As to exegetical conclusions being put into our confessions, I would ask whether all the statements of our confessions have not arisen out of men's exegetical conclusions from the study of the scriptures. "Exegesis", however, is a rather broad term. It may involve simply expressing plain teachings of the Bible. The word may also be stretched to cover what one may think or guess could be derived by logical argument from the teaching of the Bible. Such personal guesses would hardly seem to have a legitimate place in church confessions. Furthermore, not every detail of Scripture teaching even where it is plain would appear to be necessary or desirable in a confessional statement. To try to include all such details would defeat the purpose of confessions which are intended to be short clear statements of what Christians and churches believe. Regarding the length of the days of creation what does the Bible say about that question? We ought to say neither less, nor more than the Scriptures do.

One reply also found fault with a statement about the Bible containing "propositional" truths. Defining a "proposition" as "a logical statement for debate" he accused the speech as therefore reducing the Bible to mere debating points. One of the troubles with that criticism is that it is based upon a very arbitrarily chosen and specialized definition of the word

"proposition." The word "proposition" is more commonly used and properly understood according to one of its broader definitions such as "a verbal expression which is either true or false" or as a "statement". Does the Bible contain no statements of fact which must be believed by the Christian? Dr. Machen long ago faced the attack of the liberals who in their hostility all Christian doctrines claimed that Christian faith is faith in a person not in "propositions". He answered them by referring to Hebrews 11:6 "he that cometh to God must believe that he is...", observing that "God is" is a proposition which the Bible insists every believer must accept. To be sure, his faith must be much more than faith in that proposition but it cannot be less. "One cannot trust a God whom one holds with the mind to be... non-existent..." (What is Faith, pp. 47, 48.)

A final question asked whether there is really any room for "flexibility" in Paul's or our view since He said, "Be steadfast, unmovable..." (I Cor. 15:58). Paul as the rest of the inspired writers of Scripture taught us to be "unmovable" in our faithfulness to the gospel. There is room for "flexibility" for us, as there was with him, in dealing with matters of custom that did not endanger that gospel. See how he became "as a Jew" to the Jews and "all things to all men, that 'he might' by all means save some." (I Cor. 9:19-22.)

Spoelhof Receives Honorary Degree

ALLENDALE — The Grand Valley State College honorary doctorate degree was conferred upon outstanding Grand Rapids' leaders during GVSC's sixth Commencement, Saturday, June 10. The Doctor of Laws honorary was conferred upon William Spoelhof, Ph.D., president of Calvin College, in recognition of his contributions as "teacher, scholar, and college president."

Dr. Spoelhof has served with distinction for over twenty years as president of Calvin College. During his administration, the college's new Knollcrest campus became a reality, providing "the finest of college facilities."

A graduate of Calvin, Dr. Spoelhof holds the masters and Ph.D. degrees from the University of Michigan. From 1931-38, he was teacher in the Christian schools of Kalamazoo and Grand Rapids, followed by service as a lieutenant in the U.S. Navy during World War II. Following the war, and completion of his doctorate degree, he served as professor of history at Calvin College for five years prior to his appointment as president in 1951.

Besides his college responsibilities, Dr. Spoelhof is active in numerous civic, religious, and professional affairs.

A subscription to CALVINIST-CONTACT is an appreciated present for many occasions.

DATA CENTRE

June 23	Graduation Exercises Hamilton District Chr. High School, 8 p.m. in the Immanuel Chr. Ref. Church, Hamilton, Ont.
June 24	Sunday School Convention, in Gage Park, Hamilton, Ont. 10:00 a.m.
July 1	Fryske Dei, Pinehurst Conservation Area Park, tusken Galt en Paris, Ont. 10.30 moarns.
Aug. 18-22	Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power. Obtain your registration form from your society secretary or from Insight magazine.
Sep. 1, 2, 3, 4	Reformed Fellowship Youth Conference, Bolton, Ont.
Sep. 8, 9	Conference of Youth Evangelism Services, King City (Marylake). Speaker: Mr. Tom Hollings. Topic: "The changing family pattern". Six practical and informative workshops.
Aug. 4-7	AACS Ontario Study Conference, Niagara Christian College, Fort Erie.
Aug. 4-7	AACS Alberta Study Conference, Alberta Evangelical Camp, Didsbury.
Sep. 1-4	AACS British Columbia Study Conference, Columbia Camp, Cultus Lake.
Sep. 22-23 (tentatively)	AACS Pennsylvania Study Conference, Pinebrook, Stroudsburg.
October 6-8	AACS Michigan Study Conference, Camp Geneva, Holland.
October	AACS Minnesota Study Conference. Location to be announced.

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IN ZIJN ARM DE LAMMEREN

(45)

Met branderige ogen kijkt Fransje om zich heen. Daar is de lange dijkelling met de hoge betonmuur. Daar is de wijde schorre en de verre einder. Ginds staan Pier en Kees. Maar er zijn geen vlammen meer die als gierende duivels om zich heen grijpen. De weg naar huis en Poete is niet meer versperd. Dan welt er een blijdschap op in zijn binnenste, die tot dusver onaangeboode tranen naar zijn ogen persen.

O God! stamelt hij met hese stem. Het klinkt bijna als een vloek; maar Arjaan weet dat Fransje niet vloekt. Hij neemt hem bij de hand en leidt hem terug naar de uitgetogen lamsoren. De jongens spoelen hun emmers schoon in de sloot. De lamsoren zullen wel wat vuil zijn, maar dan moeten ze die thuis maar goed uitzoeken en van gras en hooi reinigen. De halfverbrande perkoenpaaltjes staan daar als rotte tanden in een grote en grotes misvormde zwarte mand.

Arjaan is zelf doodmoe. Maar Fransje is geen cent meer waard. Zijn benen lijken wel van rubber gemaakt. Hij laat Kees beide emmers lamsoren dragen en zelf neemt hij Fransje op zijn rug.

De zon hangt reeds tamelijk laag boven een verre boerderij. Hoe laat zou het al zijn? Ze moeten flink doorstappen, want anders zal het thuis niet pluiz zitten. Die gedachte roept een nieuwe zorg in hen op. Arjaan zet Fransje even neer. Hij kijkt hem doordringend in de ogen en zegt: Fransje, dae mō-je thuus noe niks van zaen oor, damme 'n viertje estookt aen! Arjaan heeft een hele toer om al zijn gevoelens door middel van zijn toon te vertolken. Hij moet er een verholten dreigement, een dringend verzoek, en een kameraadschappelijke afspraak mee uitdrukken. Kees staat ook stil. Hij zet zijn emmers neer en graait in zijn broekzak. Hij diept er enige stukjes gekleurd krijt uit op, die hij bij het leegmaken van de prullemand in school opgedaan had, en houdt ze Fransje voor. Maar zijn woorden houden een onomwonden omkoperij in: Kiek es, Fransje! Die mag je aen. Mae dan mō-je beloven da-je der thuus niks van zū zaen damme een viertje estookt aen, oor!

Fransje belooft het grif, met een serie

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestaag ontplooit om tot volle bloei te komen; doch het weent niet "em bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE

kleine knikjes. Hij klautert weer op Arjaan gebogen rug. Ze zijn allen ontzettend op gelucht dat dit vreselijke avontuur veilig achter hun rug ligt. Ze worden er uitgelat van. Pier heeft weer het hoogste woord. E zegt: Wat jammer van die eiers, ee? D aeme niks mi van eziene. 't Was aars e verrekt lekker viertje! En m'aan't zond die vent ok best uut kunnen kriegien! Ge der anderen gaat er op in.

Het begint al een beetje schemerachtig worden als ze thuis komen. In het achthuis trekken de jongens hun eigen en Frarje's jas uit, want die stinken zo naar de ro dat ze zich daar zo mee verraden zouden. Ze wassen zich extra schoon, met veel ze die de brandlucht moet verwijderen. Arjaan wast Fransje's gezicht en handen en drin hem fluisterend op het geweten dat hij n huilen moet. En je weet wat amme of'espken aen, ee? herinnert hij hem nog ee. Dan treden ze van de oudste af aan in da uze. Vader, Moeder, guust! zingen ze beurten.

Vader kijkt hen met een strenge blik a. Hij is net van plan te gaan lezen. Ze zijn te laat voor het eten. Kunnen ze daar geldige reden voor opgeven?

Ja, de meeste lamsoren waren al door deren gesneden. Ze moesten lang zoeken, hun emmers vol te krijgen. Dat kan natuurlijk. Als ze de waarheid spreken, is dat geldige verontschuldiging.

Maar Maria, die even naar het achterl moet om het een of ander te halen, komt rug in den uze en zegt: Wat stienkt et t in 't achterhuus. Net of at er iets ebrand Moeder, ei-je de scheuteldoek soms lae verbrannen toen a-je de pannen van 't enomen eit of zoa?

Neen, Moeder heeft de scheuteldoek laten verbranden. Ze heeft het stel in 't a terhuus niet eens aangehad. Maar Fran kan wel een steentje bijdragen om de gens tegen verdenking te vrijwaren. Hij ze wel eens uit de brand helpen! Hij roe Arjaan en Kees aen gin viertje estookt den diek! Glad ielemaal nie!

De jongens duiken ineen op hun plaat achter de tafel. Gelukkig is het al te s merig om hun rode hoofden te zien. M

PASTORAL PONDERINGS

What is the Bible really ?

Lately there has been much discussion about the Bible, what it is and what authority it has.

The bulletin of the Agassiz Chr. Ref. Church published an interesting article by the Rev. J. H. Kits on this subject from which we quote the following:

"... Scripture is a redemptive saving revelation of God in Jesus Christ. Scripture in its entirety is addressed to fallen man, man the sinner. Scripture reveals what God has done for man's salvation; it sets forth the saving revelation of God in Jesus Christ.

"Thus the entire Scripture is redemptive, even as it republishes and interprets the creation revelation (Ps. 19, Rom. 1:18ff, etc.), as it reveals God's dealings with mankind from creation to the time of Abraham, as it reveals God's covenantal activity with Abraham and Israel, as it reveals the life and work of Jesus Christ. The whole of the scriptural message is aimed at redirecting the sinner to know God and himself so that he may serve God with all his heart in all his ways.

"The Scripture itself clearly states its own central purpose. The self-proclaimed purpose of the Gospel of John is that these things are written 'that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name' (20:30,31). The Gospel is characterized by the apostle Paul as 'the power of God for salvation to every one who has faith' (Rom. 1:16). He also ascribes that same purpose to the whole of Scripture. In II Timothy 3:15-17 he speaks of the 'sacred Scriptures which are able to instruct you for salvation through faith in Jesus Christ.' He affirms that 'all Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.'

"These affirmations not only describe the purpose of Scripture but provide us with the key for the proper understanding of Scripture. The Bible is a unique book and it has been inspired with a particular purpose in view. Unless one acknowledges that purpose and uses it as the key for understanding, even though he confesses the inspiration and authority of Scripture, he has not submitted himself to the real authority of Scripture.

"... when passages or texts or phrases or words are isolated from their scriptural meaning and intent, they do not express the divine authority of Scripture."

As is pointed out by Prof. Dr. Klaas Runia in the Calvin Theological Journal of November 1969, there is always the danger of divorcing the authority of Scripture from its purpose and intention. "And thus can easily lead to a wrong use of Scripture." With approval Runia quotes Ridderbos: 'The apostles, as the inspired heralds of redemption provided by Christ, have for the fulfilment of their task not acquired any divine omniscience nor were they commissioned to reveal the mysteries of nature, to unlock the structures of the cosmos, or to solve the problems of science...'

Runia goes on by saying: "But — and this is the point — the Bible is revelation in the way it was intended by God Himself. It is revelation and has authority as the proclamation, the testimony, the teaching of God's great redemption in Jesus Christ." Therefore we must also speak of a "limited authority" of Scripture. For example the Scripture does not claim authority in the study of the stars or any other scientific endeavor of man, even though the Scriptures give the redemptive directives for such studies. Thus we better not use the Bible as a textbook for science.

To bring this whole matter down to earth and see its implications for preaching especially, I will quote from what a fellow minister has written about this. I will not mention his name since I was unable to contact him to ask his permission. I wholeheartedly agree with the following:

"(The Bible) is not just a book, much like any other book. It is a very unique book in that it is the record of God's saving acts in Jesus Christ. It is this that determines the entire content of the Bible. The Bible is one Word, and it has one message, viz. God's redemptive plan for his people. Everything in the Bible centers around that one message. (Negatively this means that the Bible is not just a conglomeration of texts thrown together which speak about all kinds of different subjects.) That message is God's covenantal, historical, redemptive revelation to his people. So the Bible is not first of all a history book (though it contains history, and salvation is historical) nor is it a textbook for science, geology, biology, etc., nor is it a moral code for ethics. To use the Bible as though it were that, is to misuse it badly.

"The O.T. then, predicts and prophesies about the coming of the Messiah. Jesus Christ is walking on the pages of the O.T. If this is not seen, the O.T. is entirely meaningless. (This may be the reason why many churches and people pretty well ignore the O.T.) The N.T. describes Christ's ministry on earth, his redemptive acts on behalf of his people — looking forward to the final act, the second coming. It also describes the growth of the church which is the fruit of Christ's work. And in the very center of history stands the cross of Christ.

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gather round its head sublime.

"With respect to preaching now, if this basic purpose and message of the Bible is not kept clearly in mind, then the sermon will be defective in a very crucial point. In fact if a sermon is not Christ-centered (properly understood) then one may question whether it

PULPIT & PLEW

A PAGE ON
CHURCH LIFE
REV. F. GUILLAUME
101 FAIRVIEW DRIVE
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really is a presentation of the Word at all. Moralistic, subjective, man-centered sermons (where everything revolves around me, my problems, my soul, my feelings, my salvation) is not a preaching of the Word of God. One may say a lot of nice things then, even things that are true, but the sermon lacks the authentic character of being a proclamation of the Word of God.

"Perhaps some illustrations will help to make clear what has been said so far. You all know that strange things can be done with the Bible if texts or passages are taken out of context and not seen within the total aim and purpose of the Scriptures. We all know it would be ridiculous to take a part of Matth. 27:5: "And Judas went away and hanged himself," and then also take a part of Luke 10:37: "Go and do thou likewise," and use that as one's text. But some of the perversions of Scripture which go under the name of preaching are scarcely less ludicrous. When a minister uses for his inaugural sermon Matth. 17:8 (the account of the Transfiguration) as text: "And they, (the disciples) lifted up their eyes and saw Jesus only (application: People must not see the man in the pulpit, but Jesus only), then he has simply used the text as a diving board for what he wants to say. It has nothing to do with the message of Scripture at that point. Or when a minister uses for his Prayer-day sermon I Sam. 1:18c: "... and her countenance was no more sad" (Theme: Prayer changes things), he again is using the text merely as a peg on which to hang his 'sermon'. The Word of God as that has been revealed there in connection with Hannah and the birth of Samuel has not been touched upon. Then there is that 'nice' "Father's Day" text in Gen. 22:8b: "So they (Abraham & Isaac) went both of them together" (application: Fathers and sons ought to walk together through life) — a nice thought, but it has nothing to do with the text). ("Klank exegese" as it is called in Dutch.)

"You may perhaps smile about these examples, but don't forget that this is exactly the way some Christian Reformed (and other) ministers have preached on this — and many still do this very day! These examples are not hypothetical but real."

PRESS PARADE

The article "What You can do reading this article, that I am annoyed rather than inspired by paper not long ago made quite it? After all, I too am a Christian. I, too, think of Communism remarks from many sides. In my opinion we should also know what Rev. John Vriend from Edmonton had to say on the matter:

PASTOR'S CORNER

Dr. James Kennedy, pastor of the Coral Ridge Presbyterian Church in Fort Lauderdale, Florida, and author of the helpful book "Evangelism Explosion" is currently coming out in print as an anti-Communist fighter. You can read his article "What You can do about Communism" in April 10 issue of Calvinist-Contact. In it he joins the ranks of the typical fundamentalist anti-Communist warriors of America.

Why is it, I ask myself after

reading this article, that I am annoyed rather than inspired by paper not long ago made quite it? After all, I too am a Christian. I, too, think of Communism remarks from many sides. In my opinion we should also know what Rev. John Vriend from Edmonton had to say on the matter:

Where, then, is the difference? Like Pastor Wurmbrand, he does not preach hatred against Communists, only against Communism. So I cannot fault him there. He urges Christians to become familiar with this menace, to see where political candidates stand on issues, to pray for the victims of

Communism, to witness to others for Christ. I cannot fault him on any of these points. Yet I am annoyed. Why?

I am annoyed because he has not a word of criticism of American capitalism and the military-industrial complex by which American capitalism maintains itself in the world. The enslavement of the minds of men by this system, the brainwashing techniques used by this system, the misery, poverty, and environmental destruction that have come also in the wake of this system, completely escape his attention. To fight Communism from within your American pulpit is a safe thing to do. To stand up for those oppressed by American capitalism and militarism ("Befehl ist Befehl" in Vietnam) is another matter. Also, to distinguish between true patriotism and rank nationalism requires courage. But it is precisely among the victims of unrestrained and inhuman capitalism that Communism has one of its breeding grounds. Come on, Mr. Kennedy, broaden your Christian witness. You are making things too simple for your audience and too easy for yourself.

In "Christianity Today" I found this interesting item:

COPS AND BIBLES

Police chief Donald Wolford of Spencer, Iowa, believes that "when anyone has a complete reversal of character from one week to the next there is something wrong with him." The man he has in mind is officer Kenneth Trevithick, 25, a formerly foul-mouthed boozier who got converted while vacationing in California.

Trevithick came back to work with a Bible and plenty of Jesus-talk for speechless fellow officers. No profanity. No booze.

Wolford suspended him for alleged "disobedience of orders" and "failure to properly perform duties." But the Civil Service Commission reinstated him, scolding the city for improperly obtaining reports of his mental condition.

The commission then ordered a new brief suspension, saying the policeman should have obeyed an order not to read the Bible while on duty.

Trevithick concedes he may have been a little too zealous on the job.

From the Presbyterian Journal:
**MINISTER SAYS
COLUMBUS WAS DIVINELY
LED IN '92**

Miami (RNS) — The voyage of Christopher Columbus to "America" was based upon a "vision drawn entirely from the Holy Scriptures," according to a Presbyterian minister here.

The clergyman believes that the explorer saw his surname (meaning "Christ-bearer") as a symbol of his missionary vocation.

The Rev. August John Kling, pastor of First Presbyterian Church, said that "Columbus had a very definite view that Christ would return soon and the world would end. He concluded, on the basis of the Bible's prophecies, that the Gospel had to be preached to all nations before Christ could return."

Thus, the nations had to be discovered, the minister continued, and Columbus interpreted his concern and his skills as a mariner to be a sign that he was one chosen by God to do so.

Mr. Kling, who has researched the influence of Scripture on other

notable figures of history — Isaac Newton, Johannes Kepler, Blaise Pascal, Galileo, Rembrandt van Rijn, and others — bases his conclusions on a biography of the explorer written by Samuel Eliot Morison, and the only book Columbus wrote, *Book of Prophecies*. The latter has never been translated into English from the original Spanish and Latin, according to Mr. Kling.

Columbus' sailing journals and his private letters also give evidence of his Biblical knowledge and his devout love for Jesus Christ, said Mr. Kling. The *Book of Prophecies* is "a careful compilation of all the teachings of the Bible on the subject of the earth, distant lands, seas, population movement, undiscovered tribes," according to the minister.

"Columbus believed that the Holy Spirit had given him special assistance in understanding both the Scriptures and the sciences of navigation and geography required for his life's mission," he said.

The explorer wrote, "It was the Lord who put into my mind (I could feel His hand upon me) the fact that it would be possible to sail from here to the Indies."

POINTED PRINT

The following was taken from the bulletin of Mt. Hamilton, Ont. C.R.C. Are some of our young people interested in this news item? It could mean a lot for you:

1972 MEXICO SUMMER SESSION ANNOUNCED BY REFORMED BIBLE INSTITUTE

A ten-week Summer Session in Mexico will be held again this year by Reformed Bible Institute of Grand Rapids, Michigan. Mexico Summer Training Session (or "STS," as it is called) provides first-hand opportunity for students to learn about missions in a foreign country and about opportunities for missionary service.

The program offers a unique combination of learning experiences. Intensive Spanish language study in Cuernavaca, primitive

living in a jungle camp in the state of Chiapas, and field work assignments throughout Mexico make up the ten-week course.

STS students also are introduced to the work of Wycliffe Bible Translators, Missionary Aviation Fellowship, World Home Bible League, an other Christian ministries.

Mexico STS is open to applicants with at least one year of college study or work experience beyond high school. In past summers, participants have included college and seminary students, nurses, school teachers, secretaries and individuals with other skills.

Persons interested in knowing more about the 1972 Summer Training Session in Mexico should contact Reformed Bible Institute at 1869 Robinson Road, Grand

Rapids, Michigan 49506 (telephone 458-6065). Information folders and application forms are available now.

★

Catechumens are all over the same. In the Ebenezer Canadian Reformed Church of Burlington, Ont. they are not different:

NOTHING NEW UNDER THE SUN

'They have sought out many devices...' Eccl. 7:29: We think of the various 'excuses' for not knowing their lessons. For curiosities sake we pass on the newest one; we got it in writing. Dear Reverend: I couldn't do my catechism lesson because the radio was going on so loud that it kept distracting me. Don't put my name under it. I would like to remain anonymous. ... VD

★

Good to meditate on: "Bad habits are like a comfortable bed; easy to get into, but hard to get out of."

The consistory of High River, Alta. C.R.C. got a good idea and put it into action:

Consistory will send an overture to classis. We will ask classis to advise that the members of denominational boards be encouraged to visit the churches of classis on at least an annual basis so that the churches will be better informed as to what is going on in the denomination.

★

THINK ABOUT THIS:

"The difference between an old hen and some Church people is that the hen will scratch over a bushel of chaff to find a kernel of wheat and the people will scratch over a bushel of wheat to find a little of the chaff."

(Victoria, B.C.)

★

The C.R.C. of Kildonan-Winnipeg, Man. took a definite decision: Our church building was always insured on the lower rates for buildings in which no smoking is

permitted. The policy of no smoking in and around church was agreed upon from the start. Gradually smoking became more and more a habit among us, even in the sanctuary. Of late, some visitors in our church and some neighbourhood people have expressed disappointment and surprise that we smoke. Based on the injunction of I Cor. 10:23-33 we should not offend others and be more concerned about the poor impression others get of our Lord's mastery of our lives. Based on our agreement with the insurance company we should not break the terms of protection against fire damage.

Therefore Consistory urges every member to cooperate by not smoking anywhere in or around the church at any time. This includes all meetings, day or night.

TRY IT #67

Although Opa's stay is often very nice, this one has to do with the last days.

Solution #66:

Gamaliel (I am Galle)

CURRICULUM

This noun is a derivation from the Latin verb currere, to run, and means a race, running, or course. It is mostly used to indicate a specific course of study. The matter of defining one or more curriculums (plural in English), or curricula (Latin) is of the highest importance for our schools, high schools, and institutions for higher learning.

ABOUT KUITERT'S THEOLOGY

SIGNALS FROM THE BIBLE, by Harry M. Kuitert, translated by Lewis B. Smedes. Eerdmans, Grand Rapids, 1972. (\$1.95).

AANGEPASTE THEOLOGIE, door dr. W. H. Velema, Buyten & Schipperheyn, 1971. (f. 12.00).

Is dr. Kuitert a Reformed theologian?

His industrious translator prof. Smedes seems to be convinced of it; when I read his booklet "De spelers en het spel" (1964) I was still inclined to answer that question in the affirmative, although some objections rose in my heart; the third edition of this work has been translated now under the title: "Signals from the Bible"; and indeed, it is the main purpose of this lively written booklet to explain in understandable language some of the key-words and the most central concepts of the Bible; without any doubt dr. Kuitert must have been in the time when he was a student-chaplain a very effective teacher, he has the knack of reaching out to men of our own time, and the purpose of much of his writing can be compared with that of the great theologian Schleiermacher who dominated the theological scene of the former century by proclaiming that it was possible to be both religious and fully abreast of the new developments in science and philosophy.

The reader of this little work of Kuitert should be aware of two things, however: in the first place that Kuitert is a very living man whose theology is developing from year to year; and in the second place that the easy-going sentences belong to a special new kind of theology which differs in many ways from classic Reformed theology.

This does not mean that I do not appreciate much of what Kuitert wrote in "De spelers en het spel." Velema in his critical study calls it: "An able effort to place some Biblical concepts in the midst of our life" (p. 10); and there is much in this booklet which immediately appeals to any one who loves the Word of God.

But Kuitert is certainly on his way, growing and developing from year to year. This is a point which is stressed repeatedly by Velema (pp. 36, 65, 80, 95, 96).

One of his first Reformed critics was prof. van Riessen; in spite of his very emotional criticism (which was very much to the point) van Riessen declared in that time: Kuitert is my brother because he believes in the risen Lord. But what does dr. Velema (who is professor in Dogmatics in Apeldoorn and a pupil of Berkouwer) write now? "It was delightful that Kuitert initially expressed himself positively in regard to the resurrection. He considered the history of Jesus Christ with the inclusion of the resurrection as the matter which might not be attacked. But alas! he succumbed in this area to the enticement of speculative thinking. He has deflected the testimony of Scripture into the direction of an exegesis in which the real thing is: what do the words: Jesus is risen, mean to me? We refer to an article in "Voorlopie" (1970) in which Kuitert proposed to his readers a number of liberal interpretations."

Anyone who reads this former work of Kuitert "Signals from the Bible" should be aware of his later developments.

However, in this booklet already the careful reader will place here and there question-marks.

The so-called "anti-metaphysical" trend which Kuitert stands for is evident in almost each chapter, but it means much more than a return to the simple language of the Bible: it means that also Kuitert has his modern framework of thinking and that he writes within the context of that framework. No metaphysics — that means in Kuitert's view also that we cannot speak of God apart from His relation to us, we know Him only in His acts in the covenant, Velema points repeatedly to Kuitert's actualism (which agrees with that of Barth), and now I quote from "Signals from the Bible". "When you deal with a God who shows what He is by what He does, you have to explain Him by telling His story. And since He was Israel's God, telling God's story means telling Israel's story too" (p. 14) "We can never talk about God by Himself, and we cannot talk about man by himself. We have to talk about both of them if we talk about either of them". (pp. 21, 22) "The earth is not merely the showcase or theatre of God's great acts, as Calvin has

called it. The acts of God are for the earth, for men in their relations with God and each other, relations that are tied to life on earth". (p. 26) "The 'glory of the Lord' usually calls up the picture of God in action, God as He is in His deeds." (p. 93) "The glory of Jesus Christ is revealed because He is God in action". (p. 94)

Consequently, as Velema shows in his Kuitert-study, Kuitert deliberately rejects the use of the term transcendence and combines God so closely with man that one of his fundamental theses is that God is in the first place our covenant-partner and only in the second place our Creator. Velema shows that in this way Kuitert reduces God's revelation about Himself and he cites prof. A. S. van der Woude of Groningen who emphasized, that the sequence of Genesis and Exodus should not be reversed (by a theological or metaphysical prejudice), van der Woude puts it in these words: "The covenant is an addition to creation," and Velema asks the questions: "Is it still permitted to God to be what He is in His own being? Is He still allowed to be Himself? Is He still permitted to have the freedom to be our Creator and then make a covenant with us, without being confined to this relation or being identified with it?" (p. 44).

But, of course, here we come to Kuitert's conception of creation and of our understanding of Scripture. He declares emphatically that it is only formalism to accept the historicity of a fact, the historical reality, only because it is told in Scripture. The only exceptions are the cross and resurrection of Christ; although, in the development of his thinking, Kuitert also accepts liberal interpretations of the resurrection as being authentic. The Holy Spirit tells us now what to believe. "This means", as Velema states, "an undervaluation of the written Word of God and an overvaluation of God's Self-revelation in covenantal contact." (p. 68)

Kuitert's teaching about God and his complete acceptance of the doctrine of evolution have occasioned his peculiar criticism of the first chapters of the Bible: we don't find history there but only teaching-models; and in all Scripture we have to do away with the wrapping-material which only belonged to that particular time, in order to find what is really relevant to the present-day human situation.

It is therefore, in Kuitert's view, impossible to speak of a permanent creation-order; today we have to find out what the commandment of God is for society, and according to Velema Kuitert ends up with a social utilitarianism in which he praises Karl Marx for his social-economic views and accepts a most radical abortion-praxis.

Concerning this last point he has written: "If a woman absolutely does not want any child any longer, she has absolutely the right to ask for abortion."

The book of dr. Velema, in a logical order, speaks about many more points of Kuitert's theology, more than I can mention here; his views on sin, on death, on redemption, on eschatology, are all different from what has always been considered to be reformed.

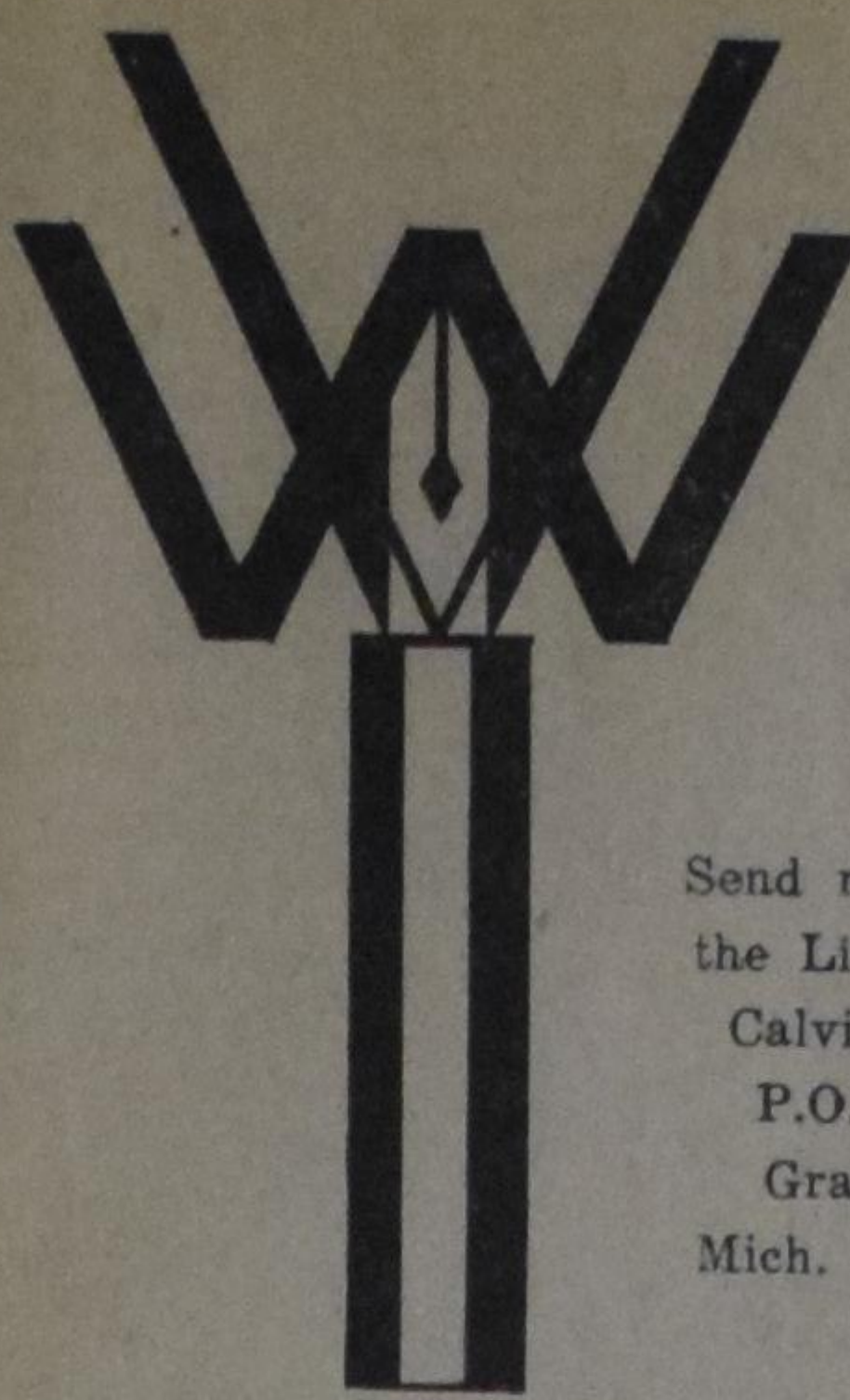
Any theologian who can read Dutch should study it; it is the best critical introduction to this daily growing and very influential new theology which is known to me.

Louis Praamsma

1. going against any abstract philosophical speculations
2. God's being beyond the universe.

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UNFORGOTTEN DAY

Laura walked onto the bus and saw she would have to stand. She chose to stand by an elderly lady.

"Hello miss. Where are you going?"
"I'm gonna go to Dumberville. Sure's crowded here."

"Oh dear! I dropped my handbag. If you would kindly step back, child, I could pick it up."

Laura tried to push back a bit and swung her head so her dark shoulder-length hair whipped out of her face. She looked for the old lady and saw that she was shoving her way to the front. The next stop must be Dumberville.

As Laura stepped forward she felt a tug on her hair. What was it? Was she being kidnapped? She tugged her hair back and was much surprised to hear a voice say to her that they had better get off on the next stop. Again Laura's mind started reeling. Was this the way they kidnapped in big cities? What was he going to do? At least they would get off in Dumberville.

Her thoughts were interrupted and she felt herself being steered gently to the front. At least he handled her with care.

"Why did you take me off?" she asked in a shaking voice.

The man laughed. "Don't be so scared. Your hair was stuck in my button, but I thought this was a perfect time to get to know you. Are you from the country?"

"Yeah! How'd you know? Man I thought I was getting kidnapped."

"Well that might be an idea," the man said as they started walking. "Now about the country, you just look and sound like a country girl."

"Is that good or bad?"

"Which ever you want. Can I take you anywhere?"

"Nope. I only have to walk five blocks or so till I get to my brother's place."

"I'll walk you aways."

As they were walking, Laura studied the man. He was medium built, in his early twenties and had a dark complexion. She suddenly remembered that she didn't even know his name. Was it proper for an eighteen-year-old girl to ask a man's name? She decided to let it go.

Her thoughts were shattered by the beeping of a car horn behind her. She spun around only to see the face of her brother Jack. It was then that she remembered that he warned her against going with guys she hardly knew or didn't know at all.

"Hey, you wanna ride?"

"I'm very sorry," the man beside Laura said, "but I can't. Excuse me, miss, but I don't even know your name and address. I will pick you up tonight at seven o'clock, okay? Then we can go to dinner."

"Laura Stevens, Mash Apartment, third floor. Room 2B, O.K.?"

With that she hopped into the car and watched the buildings flash by. Suddenly she looked at her brother.

"Well, aren't you gonna ask me any questions about him?"

"Not unless you want me to," he said.

"Yeah, I do."

"Okay. How'd you meet him?"

"I'd rather not tell you."

Jack gave his sister a disgusting look. Laura looked out the window and smiled. "My brother," she thought.

Back in the house Laura put on her green chiffon gown and a string of pearls with matching earrings. She patted some Evening in Paris Perfume behind her ears. She slipped her stockings feet into her white sandals. It was ten to seven. She took a last look at herself and wondered. Is it right to go out with him? I don't know anything about him. Slowly she walked down the stairs. Suddenly the phone rang.

"Jackie dear? Can you answer?"
"Okay sis."

Laura walked into the kitchen to get a bite to eat.
"Hey Laura! It's for you. You can pick it up on the extension."

Laura picked up the phone.

"Hello Miss Stevens? This is Sergeant Bennon speaking. Would you please come to the city jail right away? A Mr. John Holts would like to speak to you."

"I don't know any John Holts."

"He met you this afternoon and had to take you to dinner tonight."

"My gosh! What's he done? Why is he in jail? Get him out!"

"He was caught stealing. Here you can talk to him on the phone."

Laura heard the familiar deep voice on the phone. What would she do?

"Laura? Look I'm sorry about this whole thing. I'm glad I met you but sorry that you have to meet me again like this. Hey listen. Will you come out here and I can explain the whole thing to you! It's not the nicest place for us to meet again but —"

Laura interrupted, "You thief! I don't wanna see you again — I hate robbers! I don't care what your reason is!"

She hung up and stood by the phone recollecting the whole conversation. Jack walked into the room. "Hey, sis," he said sympathetically. What happened?"

"Nothin'. He had the wrong number."

"Hmmm. Well in that case — I didn't wanna tell you this but Roland wanted to go to the movies with you at seven thirty. Think you can make it?"

Laura hesitated. He was Jack's best friend. And at least she knew him. He was just as good looking as John Holts was.

"Sure," she said. "I'll make it." With that she ran upstairs to change.

Audrey Arends.

YESTERDAY

I.
What is yesterday?
Is it a substance?
— there to the touch?
Is it something you can look upon
— or back at?
Was it for real?
Can you see the traces of it
— in the grass?
— in the trees?
— in the wind?

II.
A small child is crying.
His mother left him
— yesterday.
Can he ever have it back?
That yesterday when
he felt his mothers warm embrace.
Where has it gone?
— with the withering grass?
— with the shade of the trees?
— with the slowly dying wind?

III.
A man is overflowing with joy.
He was moaning in agony
— yesterday.
Will he ever have it back?
That yesterday when
he touched the tip of hell.
Where has it gone?
— with the worn-out grass?
— with the rotting trees?
— with the tired wind?

IV.
A man is walking down the street.
He was walking down the same way
— yesterday
Will it ever return?
That yesterday when
life was the same routine.
Has it really gone
with the ever-staying grass?
with the always standing trees?
with the never ceasing wind?

V.
And what is today?
Can we hold on to it?
— so that it will never become a yesterday?

And when we awake tomorrow
— will today be a yesterday?

And what was yesterday?
Jane Verhey, 17.

AN UNKNOWN STUDENT

Here am I! 2nd row, last seat
What am I doing here?
I ask no honour or glory,
I seek only to be recognized.
While crowds swarm about me
I must proceed with caution
Lest I be trampled upon.
Who am I? Where am I going?
Time passes. One hour. Two hours;
Students come and students go.
No-one sees me. No-one knows I exist;
I am like the rest of them:
A number in this vast prison,
A statistic to be fed into a computer
And registered with 1200 others.
Did I ask to be here?
Did I have any choice?
Who cares anyway?
All I must do is abide by some rules,
Do what is asked of me,
And that is all.
In ten months I will once again
Be shoved aside, stowed away
Until the next year.
One more year and even that is gone
I will leave this school;
And the school will forget me —
Or the number that represents me.
Why then do I bother even being a student
at all?

Alice Roeper.

Let's Play Chess

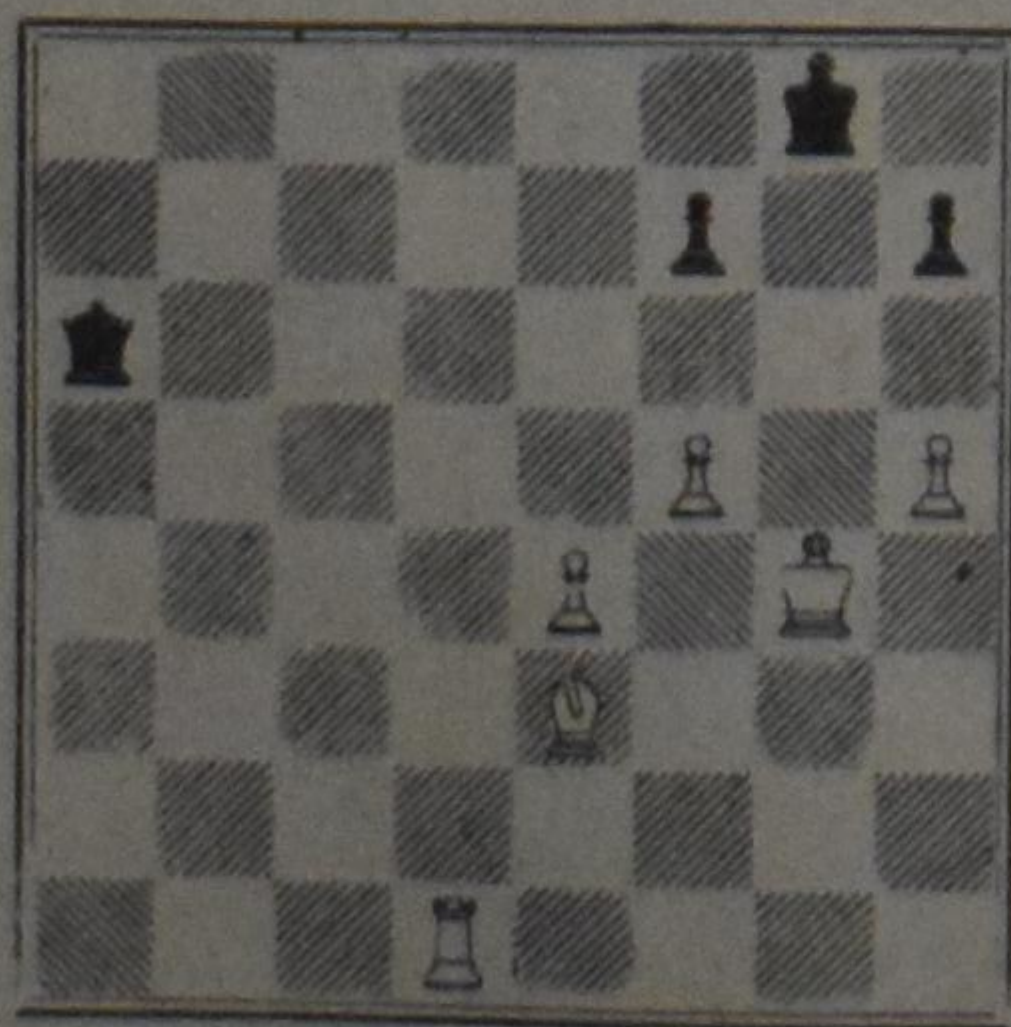
Editor: Charlie Hess

FOR YOUR ENTERTAINMENT

The position I present today is peculiar. Theoretically the black Q should be able to cope with the white R and B, but the white pieces are arranged in such a way that they have a good chance to close up the black K. 1. R-Q8 (Td8) is the key move and at the 7th move white announces mate!

For a while you should forget the excellent solution given below. I help your selfcontrol a bit by printing the moves upside-down. It would be great if you could find the unusual solution without further help. Don't forget to write me about it, just in case, you know. . . . !

ANONYMOUS



Solution: 1. —, K-N2 (Kd7); 2. P-KR6ch, (b6sch); 3. R-Q8ch, (Td8sch); 4. R-K4 (Kd5) forced; 5. R-K4ch, (Td6sch); 6. R-K4 (Kd5) forced; 7. R-K4ch, (Td6sch); 8. R-K4 (Kd5) forced; 9. R-K4ch, (Td6sch); 10. R-K4 (Kd5) forced; 11. R-K4ch, (Td6sch); 12. R-K4 (Kd5) forced; 13. R-K4ch, (Td6sch); 14. R-K4 (Kd5) forced; 15. R-K4ch, (Td6sch); 16. R-K4 (Kd5) forced; 17. R-K4ch, (Td6sch); 18. R-K4 (Kd5) forced; 19. R-K4ch, (Td6sch); 20. R-K4 (Kd5) forced; 21. R-K4ch, (Td6sch); 22. R-K4 (Kd5) forced; 23. R-K4ch, (Td6sch); 24. R-K4 (Kd5) forced; 25. R-K4ch, (Td6sch); 26. R-K4 (Kd5) forced; 27. R-K4ch, (Td6sch); 28. R-K4 (Kd5) forced; 29. R-K4ch, (Td6sch); 30. R-K4 (Kd5) forced; 31. R-K4ch, (Td6sch); 32. R-K4 (Kd5) forced; 33. R-K4ch, (Td6sch); 34. R-K4 (Kd5) forced; 35. R-K4ch, (Td6sch); 36. R-K4 (Kd5) forced; 37. R-K4ch, (Td6sch); 38. R-K4 (Kd5) forced; 39. R-K4ch, (Td6sch); 40. R-K4 (Kd5) forced; 41. R-K4ch, (Td6sch); 42. R-K4 (Kd5) forced; 43. R-K4ch, (Td6sch); 44. R-K4 (Kd5) forced; 45. 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